SOME ASPECTS OF HINDU INFLUENCE ON ISLAMIC SOCIETY AND CULTURE IN MUGHAL INDIA (1556-1707 A.D.)

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Certificate

This is to certify that Mr. O.P. Saxena had duly completed his thesis for the degree of Doctor of Philosophy (History) of the Meerut University, Meerut (U.P.) & his thesis is upto the standard both in respect of its contents & literary presentation for being referred to the examiners.

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CHAPTER - 1

INTRODUCTION - COMING OF ISLAM IN INDIA

Looking from a social and cultural point of view India's history of the last seven hundred years is the history of two peoples of different religions and cultural milleu struggling in a bid for synthesis.

Even before the advent of Islam several other foreigners like the Greeks, the Sakas, the Kushanas, the Hunds etc. had come to India, none of them could overcome the impact of Hinduism and their influence was assimilated by the Indians, for their impact was weak and short lived.

Islam had came to India in small bands of soldiers for loot, soon this simple object was changed into a ferine enthusiasm for imperialism, both political and religious.

There were three routes by which Muslim came to India. First was the sea route. Most of the kings in early times did not allow the armies to go through sea. Only Arab merchants from Hadramawt and Iraq adopted

the sea route.[1*] The second route was the land route by which the invaders entered. They entered from Mesopotamia and South Persia through Baluchistan South of the mountains of (Makran) into Sindh. But only once the Arab armies touched Indus with a successful entry through the dry desert. This route was not used regularly due to difficult geographical features. The third route was from Khyber and Bolan passes on the North West Frontier. This route was frequently used by mostly all the invaders from early times. The Turks, Afghans, and Mongols led their armies and force of Islam through these passes and reached to the plains of India. In this way the Muslims entered into India through all these routes. All the traders, learned people, writers, also came to the ancient country of India through this way.

India had intellectual and commercial relations with Western Asia as Persia, Mesopotamia and Arabia before the advent of Islam in India.

Now there is clear evidence that Arab had acquired a sufficient knowledge about India through their writers and merchants. Albaruni also recorded that there was a great Arab communication with India in those days.

1*. Titus T Murray, Islam in India and Pakistan, p. 3.

Arabian writers were inspired by studying the ancient culture of India. So many Arab scholars came to India to learn the wisdom, philosophy and the art of the Indian people and regularly attended the Indian universities like Takshilla. Almasudi describes that India was the portion of the earth in which order and wisdom prevailed in distant ages.[1*] Mr. Havell also pointed out that the influence of Indian scholarship was supreme at the Bagdad court. It is also said that the most trusted friends and advisers to the Caliph belonging to the Barmak family were the descendents of Abbot of Buddhist monastry in Balkh.[2*] Hindu physians were brought to Bagdad to organise hospitals and medical schools.[3*]

Arabs appeared in India at first from the Western coast. They came as merchant not as a religious missionary. The Caliphate of Umer (A.D. 634-644) sent an expedition on those coast. Within thirty two years of the Propht's death the Muslims entered in India beyond

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1*. Elliot and Downson, History of India, vol. I, p. 19.

2*. Datar S.M., Hindu and Muslim, p. 4.

3*. Havell, E.B. Aryan Rule in India, p. 255.

the coastal region in the year A.D. 664, followed the invasion of Afghans and occupied Kabul. They entered with some Muslim forces led by General al Muhallab and reached to the east of Indus river. They carried so many captives including the writers and physicians. At such expedition no evidence was found that Arabs came to India to establish the new faith.[1*]

The first cause of Arab's invasion in 712 A.D. by Muhammad Bin Qasim, was that Raja Dahir refused to punish pirates of Sindh, who had plundered ships carrying valuable presents for Caliphate. When a protest was made to Raja Dahir and compensation was demanded, he refused to accept any responsibility on the plea that Debal port was not under him, where ships were plundered. In this way Muhammad Bin Qasim the nephew and son-in-law of Khalifa was sent to India with the revengeful attitude. Lanepeople has rather rightly said, "The Arabs had conquered Sind but the conquest was only an episode in the History of Islam, triumph without results. "So Arabs were the first serious Muslim invader of India but failed to establish any permanent far reaching effects and authority and their attempt was more or less a failure, because of internal conflicts of foreign invasion which weakened

1*. Titus T. Murray, Islam in India and Pakistan, p.4.

the Khalipha of Bagdad.[1*] Secondly Arabs had already admired the Hindu culture so well that their administration in India was more just and tolerable and compared with other barbarian races like Pathans, Turks and Mongols. So Islam did not come through Arabs but by other races. Arabs expedition on India can be specified with a process of virtual cultural conquest. Actually the Muslims invaders were not Arabs in view of power seeking & establishing but were the Turks, and Afghans, who had a new faith and wanted spread it in other countries.

It is a historical fact that the Muslim invaders like the Turks, the Afghans and the Mongols entered in the land of India at different times, had their own interest. The main aim and attraction was the febulous wealth of India and later on they adopted imperialistic view to spread their religion, Islam.

After Arabs the Turks came to India. Alapatgin (962-63 A.D.) and Subuktgin (977-97 A.D.) were early Turk invaders of India. The Turky dynasty lasted till A.D. 1180.

History tells us that Mahmud Gazani came to India for looting the wealth. Whenever his aim was fulfilled he used to return his country Ghazani. He

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1*. Datar S.M., op. cit., p. 6.

never tried to stay in India. Even though he was a Muslim but never came to India with the view of spreading of Islam. So there was no question of influence of Islamic culture on India during this time.

Shahab-ud-Din Muhammad Ghori invaded India in 1193 A.D. He was politically motivated and wanted to enhance his territories. After conquering Multan he invaded on the Punjab and other parts of India. He also left India after conquering some parts of India to his native place and once while returning to his land on his way at Dhamyuk he was slained by the Khokars.

From Qutub-ud-Din Aibek to Ibrahim Lodi, the Sultans of Delhi were always busy in strengthening their power in India and tried their own existence in political scene. The strength of a Sultan was reflected by his military power. As long as he could maintain a strong and loyal army no body was to challenge him.

The Sultans of Delhi did not find much time to develop art and literature as stated above that they were ever busy in establishing their power in India. Secondly they realised that India had already sufficient perfection, advancement and richness in the field of art and literature. History tells us that even Muhammud

Ghaznavi and Muhammad Ghori took away many architects with them to beautify their capitals.

The irruption of Mongols started in India during the slave dynasty. The Mongols reached the Indus under the leadership of Changis Khan, about 1217 A.D., but could not cross it.[1*]

Another famous Mughal, Timur invaded India in 1398 A.D. during the Tughlak dynasty. He occupied Delhi and took away immense booty and returned back to his land.

Babur, sixth in descent from Timur found the Mughal empire in India in 1526 A.D. He came to India after failing to conquer his ancestral kingdom of Samarkand. He had also a great fear from the Uzbeg's invasions on Kabul. He found India, the safest place to consolidate his position better. Babur also invaded India to get the immence riches, as he wanted to pay a good salaries to his soldiers. Abul Fazal Saya- "He (Babur) ruled over Badakhshan, Kandhar and Kabul. The income from these areas was not sufficient to meet the needs of the army and infact on some frontier regions, Babur

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1*. Bourne. G., Hindustani Muslmans and Muslmans of the Eastern Punjab, p. 2.

had to spent more than his income." Babur himself says," If the North was barred to him why not curve out a fresh empire in the rich valleys of Indus and the Ganges.". Even he did not find any attraction in India except that it was a land of silver & gold. Once he settled in India he could not go back to his motherland. He had to compromise with the prevailing circumstances of India.

Humaun was also advised by his father, Babur in his confidential will to dispense justice according to the tenents of each community, so that sovereign might be happy with the subjects and like-wise the subjects with their sovereign.

During the Mughal period Hindus did not find any difference between the Muslim rulers of sultanate period and Mughal, as both were foreign in nature. Akbar could understand that in the midst of a vast population of orthodox Hindus, the foreign culture would not survive in India without the co-operation of indigenous people. Akbar preserved the idea of modernism by adopting peaceful methods. He was considered a modern monarch in Medieval India. There were a few Mongol soldiers who came to India and it was difficult to consolidate Mughal empire in India without the help

When Aurangzeb did not accept the cultural integration, the result was, the downfall of Mughal dynasty, and Hinduism could be survived even it had face a great threatening for its distruction during his time.

The early Muslim expansion in South India started at the end of thirteenth century. Although the Muslim established in North India since the invasions of Muhammad Ghori, no attempt was made to establish the Muslim empire in South by the Muslim monarchs. Alauddin Khilji (1328-29 A.D.) attacked suddenly upon Deogiri due to domestic problems. The Hindus rebelled in South when Muslims perpetrated atrocities of the most inhuman and abominable character. Whenever the Muslim rulers crossed the limits and attacked on the religious and culture activities of the Hindus, they showed arrogance and opposed the power of Muslims. The Muslims occupied the South very soon but they were also thrown from there as quickly as it was established.[1*] Even at the time of Aurangzeb the South India did not accept political control, the Hindus could not be converted fully into Muslim faith. Hydrabad

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1*. Venkatarammyya N, The Early Muslim Expension in South India, pp. 163-'164.

the largest Muslim State had only ten percent of the population as Muslims. They were found only in cities and largely of foreign origion. In Central India only four percent and in Madras State only six percent of population was Muslim. In Rajasthan there was 9 percent of Muslim population inspite of being close to the imperial city of Delhi. The largely Muslim populated areas were Sindh and the Punjab. Ajmer, had been a renowned centre of Muslims for many centuries and the burial place of one of the most honoured of Muslims- Shaikh Mu-i-uddin Chisti, even then the Muslim population was very low.[1*] The Hindus always had formed the major portion of population in India. They allowed the foreigner's activities so long as they did not disturb or hinder in their day to day social and cultural life. Whenever unwise Muslim rulers attacked on the normal activities of Hindus, they rose in rebellians to establish their religious freedom.[2*].

So, it can be justified that the country who has enormous rich culture of herself, cannot be influenced or changed by other culture, as however

1*. Titus T.M. op. cit. p. 7.

2*. Datar S.M., Hindu and Muslims, p. 1.

Muslim conqueror had no superior cultrual background.[1*] A distinguished writer Lanepoole quoted that 'The main reason for not changing under any foreign race was, she had such a deep rooted culture of herself, that Hindu culture could not wither even under the stormy conquests of the Muslims. 'India could not become a Muslim country, while other countries like Egypt, North Africa, Asia Miner, Persia, Central Asia became Muslim country after the Muslim conquests, but India resisted the Muslim faith even at the sword point and force.[2*]

Passing through a period of conflict now the Mughals embarked upon a search for peaceful co-existence which required them not only to understand the point of view on life of each other, but also to adopt themselves to each other's culture.

The abundant Hindu environment of the country did not provide facilities to Islam and Islamic ways of full growth.

1*. Haridas Bhattacharya, op. Cit. p. 582.

2*. Titus T. M., op. cit, p. 7.

Due to continuous amalgamation with Hindus in the Mughal period the Muslims had lost their originality, left the orthodox system prevailing among the Muslims of Persia, Arabia or Egypt.[1*]

When Mughals had to stay in India, they offered their hands of friendship and sought cooperation of indigenous people, as they came to India with their limited resources- men and materials. The employment of Hindus for the smooth running of administration and for strong military force, was a necessity of their rule. As the Muslims came to India they had to learn from the Hindus, the cultivation of indigenous produces, the building of houses, a wearing of stuff suitable for the climate, management of elephants and so on[2*]

In Mughal period the Indian Muslims had to live in isolation from the centre of Muslim beliefs. The protest of Akbar & his free thinking created a new attitude and orthodoxy of Islam weakened in India.

1*. Smith V.A., Akbar the Great, p. 7.

2*. Mohammad Yasin, A Social History of Islam in India, p. 29.

- Erskine, Babur, I, p. 232.

- A chapter from Muhammdan History The Hindu Rajas under the Mughal Govt. Calcutta review vol. IV, 1871, by Blochman.

Muslim rule remained in town and cities. The villagers never accepted the rule of Muslim and continued their own customs and traditions. On the contrary, those Muslims who came in contact with villagers, became Indianised, as there was no one to force them, to adopt orthodox social or religious rites.

Even if Islam has stooped to conquer, it had to assimilate the modes and traditions, dress social customs and ceremonies, language, fine arts and religious thoughts of the enormous Hindu population. In other words it can be said that the Muslims got Indianised in their day to day ways of living and philosophy of life.

During the sixteenth and seventeenth century the Muslims came to know a good deal of Hindu culture and society. Mughal invaders lost racial purity by inter marriages on concubinage with Hindus. Now the Muslims and Hindus appraised each other equally and synthesis of two cultures came to be known as Indo-Muslim culture.

CHAPTER II

DEMOGRAPHIC AND EUGENIC ASPECT OF THE PROBLEM

Interaction was going on since the invasion of Arabs to Sindh in eighth century A.D. Muslim power took time to make real position in India, till then local usages and customs were used by Indian Muslims.[1] Among the Indian Muslims most of them were converts or descendents of converts. It is also notable that the Muhammadan's effect regarding conversion was not seen more effective in the centre of Muhammadan power such as Delhi and Agra.[2]

According to the statistics available the process of increasing of Islam in India was very slow as compared to other countries of the world, but it continued throughout the Muslim regime. The conversion was enforced under Muslim rule by imposition of high taxation specially the Jazia or poll tax and pilgrim tax on non believers during the reign of Aurangzeb. Other

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1*,. S.M. Ikram, Muslim Civilization in India, p. 107.

2*. T.W. Arnold, The Preaching of Islam, p. 354-360.

causes of increase of Islam in India that their social customs were more favourable to increase their population by allowing four marriage of a man and easy customs of marriage in their families like widow remarriage.

The Muslims of India according to the census report of 1891 estimated that it was one fifth of the total population of the Empire. There were most of the Muslims who could be distinguished from hetrogeneous element of India. So in India there were two types of Muslims. There was one group of foreigners who came to India to spread their faith and the other group of converted Muslims. They were converted by Muslim rulers or due to various other reasons. As in the Mughal period the Rajputs accepted matrimonial alliances with Mughal emperors and they became Muslims. Some foreigners settled in Sindh and the Punjab after crossing North West Fontier. They were from foreign races such as Shaikh, Beg, Khan and Sayyad. Some were the descendents of upper class and armies and Muslims of the court, who were found in upper India, but a few reach to the deccan. Some foreigners came on the west

coast of India. They were from Arab descendents.[1*]

So it is estimated most of the foreign families settled in the Punjab and Sindh. This process was started from the conquest of India by Muslims, here they were strongest in population.[2*] Arab started expedition in eighth century A.D. Some came to India only to plunder and returned after looting while others were founders of great empires and settled in India for ever.[3*]

According to the Census Report of 1911 the Muslims numbered in India 66 millions or more than one fifth of the existing total population. In North west Frontier Province the majority of population was of Muslim. The proportion was about one in five in Bombay one in seven in United Provinces of Agra and Oudh and in Madras and Burma their number was considerably more. So the distribution of population was based on Muslim conquests in North West.[4*]

1*. Census of India, 1891.

2*. Census Report of India, 1911.

3*. T.W. Arnold, The Preaching of Islam, Westminister, 1896, p. 208-209.

4*. Census Report of India, 1911.

The population in Sindh was of orthodox Sunni Muslims, called Mamans. They were credulous, revered the living and dead saints and worshipped tree and river.[1*] So was the case in the educated and uneducated Muslims of Jammu and Kashmir who occasionally visited living saints and dargahs of dead ones, as they believed that these living or dead pirs would fulfil their yearnings and relief from sufferings. Even the peasants of Karnal worshipped the village deities.[2*]

The Meos and Minas of Alwar and Bharatpur had Hindu names adding Khan and celebrated Hindu festivals (Diwali, Dashara, Janamashtami, worishipped Hanuman, Panch Pira (five saints), the Bhagya (platform for light) and the Chamunda (Khera Deo). They did not marry in the same group (gotra) as Hindus do.[3*]

Muslim Rajputs of Rajasthan were well known as Adhwariyaho ((half and half) and performed the marriage ceremony both according to Hindu and Muslim rites.[4*] The Kolis, Bhils, Sindhis and Thakurdars of

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1*. Sindh Gaz. Vol IV, 1907, p. 160.

2*. Sarkar Narayan J, Thoughts on Trends of Cultural Contacts in Medieval India, p. 91-99.

3*. Alwar Gaz. 1878, 37-H.70.

4*. Qureshi, I.H, The Muslim Community of the Indo-Pakistan Continent The Hegue, 1962, p. 68-69.

the North of Ahmadabad near Palampur retained their tribal practices even after conversion to Islam.[1*] The Mamans of Cutch were Shiahs. They were Hindu in outlook and practices. They did not take meat, not practising circumcission, not having Ramzan fast and not even performing the daily namaz.[2*]

In Gujarat the first Muslims arrived were Arabs. The sailors and soldiers of Baghdad fleets plundered and conquered the Gujrat cost. First of all the Gujrat ports were friendly ports as Arabs started trade with India. But when it became a Muslim province, Islamic world started to migrate in this area. However the vast majority of the population in Gujrat was Hindu and has always remained the same.[3*]

Islam paved its way in West coast of India in eighth century A.D. They were from Mappla race who were descendents from Iraq and came to India as refugees.[4*] Arab actually came to West Coast in the tenth century as business men and settled in large

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1*. Sarkar Narayan,J. p.47. op. cit.

2*. Bombay Gaz. Vol V, Cutch Palampur.

3*. An Arabic History of Gujarat, Vol. II-XXXI. Ross Denision.

4*. T.W. Arnold, The Preaching of Islam, Westeminster 1896, p. 206.

numbers in the Konkan town. Here they inter married with the women of the country and adopted their own laws and religion.[1*]

Muslim conquest began in South India from Alauddin Khilji in the beginning of the 14th century. But the rulers of Delhi could not control the South. Only the Mughal supremacy was established by Akbar and the process was continued under Shahjahan. Aurangzeb overthrew the local Muhammadan dynasties of South India by the annexation policy. So Arabs and Persians settled at the sea coast of India as they came as traders.[2*] In this way in South India converted Muslims were affected by missionary effort of traders.[3*]

In North Bihar the Muslim population was more than South Bihar-Patna and Monghyr. H.H. Risely rightly said that mostly Muslims in Eastern Bengal were from the aborigines. Their manners and customs, physical appearance remained as original inhabitants.[4*]

1*. Ibid, p. 221.

2*. Moreland W.H, India at the Death of Akbar, 1920 p. 23.

3*. Sarkar Jagdish Narayan, Thoughts on Trends of Cultural Contacts in Medieval India, p. 41.

4*. Titus, Islam in India and Pakistan, p. 44-45.

Semi converted or neo-Muslim tribes of U.P. and Bihar of different sects believed in miracles and visited dead or alive saints. Even they performed a portion of marriage ceremony in the temple of Goddess Bhagwati.[1*]

From the time of first invasion of Muslim, the work of conversion started in Bengal. Pathan Kings of Bengal popularised Islam in fourteenth century.[2*] In Bengal Muslim conquest was very slow. The first conversion was made in Bengal by only saints, Bengal was so peaceful that no Mughal Emperor had to advance personally into Bengal after 1576 for suppressing the rebellions.[3*] So Pathan Kings of Bengal and preachings of the Mullas who declared that all the men were equal in the eyes of God, made conversion possible in Eastern India.[4*] In Bengal the Muslims revered Pir, Faquir and Hindu Gods like Kali altogether.[5*]

1*. Patna Gaz. 1911.

2*. Census of Bengal, 1901.

3*. Abdul Karim, Social History of the Muslim in Bengal, p. 17-18.

4*. Census Report of Bengal, 1901, 156 f

5*. Sarkar Narayan, Thoughts on Trends of Cultural Contacts in Medieval India. p.50.

There was slow progress of the Muslim religion in India. The largest proportion of Muslims was in the remote districts while the Muslim capital of Delhi and Agra was much low considerable.[1*] Hindus were in great majority at the time of Akbar in India.[2*] But soon Mughal power fell down and gave its way to rise the Maratha power in the eighteenth century. It is considerable point that Muslim Kingdoms of the South were outposts of the Faith among the majority Hindu population. As the Muslims were in minority in South they had to adopt as a rule, a policy of toleration and the rulers were considerable to their Hindu subjects.

From the end of the 13th century to the end of 17th century many Muslim soldiers, traders, refugees and slaves found happy hunting ground for them in India. They came by land, sea routes and absorbed into the general Muslim population.[3*] The Muslims got full

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1* History of India-Elephinstone Mountstuart 1889 p.487.

2* Moreland W.H, India at the Death of Akbar, 1920, p. 23.

3*. An Arabic History of Gujarat, Vol. II-XXXII. Ross Denison.

favourable circumstances in India to rearing their families even then. Now at present only eighth part of the population in India is of Muslims in which mostly are converts. The proportion is very small in accordance with other Muslim countries.[1*]

Conversion could be possible in out cast group of Hindu popularly known as untouchables. Islam offered full facilities and even equal status after conversion. But the converts could not violate some rules of marriage or other festivities. Those persons who were deprived of the equal rights in the Hindu society, like smoking tobacco (Hukka) or drinking water with co-religionists had only choice to accept Islam and readily accepted it with some reservations in manners and customs.[2*]

So Muslims had to survive in India with some modification in their religion, as India was the country of Hindus who were in majority.

1*. History of India- Elphinstone Mounstuart, 1889, p. 488.

2*. Census Report Bengal, 1901, 156 ff.

CHAPTER III

ISLAM AS RELIGION - STATE AND HINDUISM

Hindu influence was having its place silently as the Muslims were surrounded from all sides with the inhabitants. Indian Muslims were people of land with beliefs and customs that had been deeply influenced by their fellow inhabitants of another faith.[1*] But Muslims adopted Hindu customs in India for which official Islam says nothing.[2*] Neo Muslims gave to Indian Islam an indigenous temper between the two religions easy and natural.

The wholeness of life, toleration and forbearance are the main features of Indian philosophy. Indian Muslims were influenced by these popular traditions of ancient India. Mughal emperors except Aurangzeb, adopted the policy of religious toleration, as they realised that the Laws of Divine Faith had no direct relation with the State administration. They believed

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1*. M. Mujeeb, The Indian Muslims, p. 527.

2*. Robertson Smith, Kinship, 1963, p. 76.

that all are equal before law and justice. So, they never dared to adopt the policy of fierce persecution and religious intolerance, as they had seen the consequences in the early Muslim State.

Now Mughals recognised non-Muslim subject as his own subject and realised that they also be protected in his State and they were allowed to have their own religion and social customs as full right of citizen.

The Mughals were also struggling for their existence and survial in India. They were in need of the guarantee of protection in India. They also wanted to be recognised by the Indians as their legal representatives of the State. For this there was no escape but to adopt the religious policy of toleration.

The first Mughal emperor Babur could be tolerant only after getting power in India. After ascending the throne, the administrator had to think for the Indian subjects, where non-Muslims were in majority. In his 'memoirs' there is no mention of destruction of Hindus.

Akbar also followed this policy and took steps for the synthesis of both the religions. Akbar realised that the stability of Mughal rule was possible only when ruling class became Indianised. The alien invaders

He also brought about the declaration of 'Mazhar' which gave him the power of interpreting of Quran. At the final stage Akbar declared a new faith Din-i-Ilahi to repress the bigotry of the Muslims.[1*] He ordered, he would accept anything which would be for the welfare of the State, even if it was not allowed in the Quran. Akbar rose above the narrow mindedness and begotism of his religion. He granted full liberty for the Hindus to adopt their religion. He constantly associated with the Hindus and even discussed with them on important issues of religion. He did not repeat the mistake which was done by his father, Humayun, by not accepting the Rakhi of the Rajput lady. He observed the Hindu festival of 'Raksha Bandhan' to make the friendly relations with the Hindus. He also marked 'tilak' on his forehead like a Hindu.

Worship of nature started in Mughal period. Akbar worshipped the Sun and sacred fire was used for religious purposes.[2*] Since the Vedic period worship of nature and sacred fire was in practice in India.

The Mughals also adopted non-violence against

1*. V.A. Smith, Akbar the Great Mughal, Chap. VIII. p. 211-218.

2*. M. Mujeeb, The Indian Muslims, p. 16.

Jihad, as now they thought that the problem of Hindu society might be solved by non-violence. Akbar stopped eating meat completely and ordered not to kill animals and even birds on some specific days. He stopped going for hunting and ordered the same to his subedars.

Akbar observed 'Jharokha Darshan' as Hindu Rajas did. After one year (Barsi) of death of his mother he cleaned his hair from head and mourned for her. Performing 'Pabos' laying postrate, was started by Akbar. People kissed Akbar's feet, fully influenced by Hinduism which resembled the act as done before the Gods of Hindus.

Islam has always opposed priesthood but when Akbar declared himself Ghaji and Mazhar and became the head of Islam in India, it shows the Hindu influence of incarnation of religious personalities, like Budha, Mahaveer. Indian Muslims displayed honour to the saints and their toms in Mughal period.[1*] Akbar built the tomb of Mui-ud-Din Chisti and used to go to the tomb to pay the homage. Jahangir never forgot to go on foot to Akbar's tomb in Sikandra and took dust of his father's feet to his head.

1*. Humayun Kabir, Islam in India, Essay in Haridas Bhattacharya's book The Cultural Heritage of India p. 586.

It was significant that Hindus were also strong followers of his religion as the Muslims were staunch supporters of orthodoxy. Teachings of great saints- Ramanand, Guru Nanak and Chaitanya, curved the wrong ideology of different religions. Others were, Kabir Chisti and Dara Shikoh who tried to remove the differences of the two faiths-Hinduism and Islam. Actually steps for synthesis were started by Akbar the Great and he may be said to be one of the supreme architects of this movements of synthesis.[1*]

Free thinking and protest of Akbar curved the orthodoxy of Islam, as the prevailing circumstances forced to do that. He did not lose any opportunity of manifesting his sympathy towards the Hindu religion. Akbar's constructive attitude enabled to secure a strong footing for the Mughal in India. He married with Hindu ladies to observe their religious performances closely. Distribution of gold and silver as charity was continued by Akbar on the occasion of 'Sankranti' day. He presented valuable things to the fourth Guru, Ramdas of the Sikh. Once he presented a golden Chatra

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1*. Humayun Kabir, Islam in India, p. 582. op. cit.

to the Goddess of Jawalamukhi at Kangra. He placed orders to his Subedars and officials not to force anybody to accept Islam. He never molested any body due to his religious views.

It is to be remembered that at the time when Akbar became emperor he had no Kingdom, but at the time of his death there was a consolidated Kingdom, included Kashmir, Balochistan and Kabul. All that could be possible with the help of Hindus and Rajputs.

It is also remarkable that Tipu Sultan believed in Hindu ceremonies, as he invited the Brahmans to perform religious rites for his success in the battle. He never forgot to make an offering to the seven stars 'Sapt Rishi' of seven different kinds of grain, or an iron pan full of sesame oil, or a blue cap and coat and one black sheep and some money, according to Indian astrological point of view.[1*]

Idea of monotheism was already in Hindu religion but it was depressed due to Islamic oppression. When Islam propogated the idea of Monotheism, the Sufis, who were both Hindus and Muslims, accepted the rich

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1*. Muhibbul Hasan, History of Tipu Sultan, 1951, p. 373.

ideology and the Hindu system of theology.

Mirza Mazhar (1702-1781) a Sufi of Delhi expressed that Hinduism was one of the religions which like Christianity and Juadism, has been superceeded by Islam,. He declared the Vedas to be revealed and the great personalities mentioned in it to have been prophets. He even held that the prostration of Hindus before their idols was an expression of reverence and not an association of any Gods with the true God.[1*]

Punjabi Muslim money landers started taking interest like others of his class, even taking of interest is a bad sin according to Quran.[2*] Most of the Indian Muslims in the Punjab till 1865 disposed their deeds due to superstitions.[3*] The Meos and Minas of the Native states of Alwar and Bharatpur and purely Hindus names or tagged on Khan to a Hindu name.[4*] In the same way, Muslim priests performed the worship of idol in a Hindu Temple near Suratgarh in Rajasthan.

1*. Humayun Kabir, Islam in India, p. 388. op. cit.

- Abdur Razzaq Qurreish, Mirza Mazhar, Jan-i-Janan Aur Unka Urdu Kalam, 1961, p. 120-121.

2*. R. Levy, Sociology of Islam, p. 165.

3*. M. Mujeeb, The Indian Islam, p. 10.

4*. Ibid, p. 10

He accepted the offerings from the devoties.[1*]

In the district of Purnea near north of the Ganges almost all the Muslims had a little shrine called 'Khuda-i-Ghar' or God's Home, where prayers were offered in the names of both Allah and Kali. Kali-asthan could be seen in every village area.[2*] Muslim Patels and Mirdhas, Southwards from Delhi around Indore in Central India observed Hindu names, had Hindu dress, some of them recognised Bhavani and other Hindu deities.[3*] Hindu living was found in the Qasa of Thana, Ahmadnagar and Bijapur. Hindu Gods were worshipped by Pijaras and they kept their idols in their houses.[4*] There was a temple in the sub-district of Chunval, forty miles to the North of Ahmadabad in the village of San Khanpur under Pattan where a niche was found and it was named after Bahuchara, one of the names of the Goddess Bhavani.[5*]

1*. Ibid, p. 19.

2*. Ibid, p. 13.

3*. Ibid, p. 15.

4*. C.P. Distt. Gazetteer, Vol. XXIII, p. 296.

5*. Gaz. of Bombay Presidency Vol. IX, Part,I p. 19-25, and 58-85.

Muslims of Bengal worshipped Hindu deities like 'Sitala' who controls small pox and Rakshya Kali who protects her voteries from cholera.[1*] Even some Muslim women sacrificed milk and ghee to please the Hindu Goddess of small pox.[2*]

Converted Muslims from Hindus in South India worshipped 'Narsimha', the lion incarnation of Vishnu, Mata the Mother Goddess and also believed in magics, spirits, and fairies.[3*]

The changed outlook of the Mughal emperors regarding religion resulted stability in administration or in politics and victorious in military interventions but so many scholars, poets, musicians, painters, architectures made the Mughal empire as strong as it could be and forgot the past atrocities done by the Muslim rulers in India. When the Mughal recognised the Hinduism in the State, it was a recognition of the power in India.

Prayers, fast, alms, pilgrimage and public worship were left optional to Indian Muslims in Akbar's period. The Era of the 'Hizra' and the Arabian month

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1*. W. Crooke, Islam in India, p. 8.

2.* Lucille Schelberg, The Editors of Times Life Book, Historic India, p. 116.

3.* W. Crooke, Islam in India, p. 14.

were changed for solar year. Use of Arabic language was not so common. Arabian names (as Muhammad Ali etc.) were in disuse. Even the ordinary salutation 'Salim aleikum' was changed in 'Allahu Akbaru' (God is most great) to which the answer was given 'Jalla Jalaluhu' (May his brightness shrine fort[1*] Akbar prohibited the Persian custom of prostration (or kissing the ground) before the King, which the Muslims regarded as a mark of respect and exclusively appreciated to the Deity.[2*]

Aurangzeb tried to abolish the non-Islamic mode of salutation, but he could hardly prevent the Muslims from courtesy greeting of Ram Ram to Hindu. 'Letter of Dariyakh (Afridi Chief of Khaiber to Harisinh Khan-garawat Ataliq, "Biradriman az in Janib Ram Ram" Akhbarat, Jaipur Archive-Diggi Colin quoted in Yasin .[3*]

1*. Mountstuart, History of India, Elphinstone, 1889, p. 537-538.

2*. Ibid, 538.

3*. Sarkar Jagdish Narayan, Thoughts on Trends of Cultural Contacts in Medieval India, p. 60.

CHAPTER IV

SOCIAL INFLUENCE

(A) FESTIVALS

The Muslims of foreign extraction who came to India from Persia, Afghanistan and Khurasan in the early days, unlike the Arabs held themselves aloof from the Indians for some time, but gradually the barriers between the two communities were removed and a process of Indianization started, making rapid advance and reaching its climax during the Mughal period. The manifestation of this process visible in every walk of life and the Muslims had already adopted many habits, ways and manners of the Hindus.

Muharram is a festival of mourning in Muslims, which is observed for the whole month of sacred month of Muharram. But in India it had some changes in observing the festival due to interaction of Hindu festivals. In South Gujarat in the festival of Muharram the people started offering Sharbat(Shabil) after the fourth day of its commencement, at the side of roads to the children and travellers. It seems that it is

an imitation of the Hindu festival like Holi, offer the Sharbat with joy and for get together.[1*]

Muharram had also affinity with Hindu festival Dashera.[2*] A Faquirs necklace (seli) made of cotton thread, silk or flowers was used by men, women, old and young after the fifth day of Muharram festival in Hyderabad. Observing of such type of ornaments is unlawful in Islam. Not this much, they rub the perfumed powder (abir) on the faces of their children like Hindus do in their festival of Holi. Muslims also dressed themselves in green clothes, while Hindus in multi colours.[3*]

Lamentation in Muharram was observed in Muslmis which was strictly prohibited by the Prophet but like all orientals the Indian Muslims indulge in it. The pathetic composition was sung for suffering of Murseha at Karballah at the festival of Muharram. On hearing this some men and women cried like any thing. The men did the different type of exercises until they were

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1*. W. Crooke, Islam in India p. 161.

2*. Syed Mohammad, Hindu Muslim Cultural Accord p. 32.

3*. W. Crooke, op cit. p. 168.

exhausted and observed some violent activities i.e beating their body by chains or leather whip, tearing the hair. This method of keeping Muharram is not according to Mohammdan code or laws as it is strictly prohibited all violent and excession grief activities.[1*]

Shia Muslims observed the Muharram festival but some Sunni Muslims had started to take part in it. The procession consisted Taziyas which had no relation of religious preaching of the Prophet, but were derived and even copied from some Hindu festivals like Ratha-Yatra, Hindolas. Such type of practices were adopted by Islam on Indian soil.[2*] In Bengal the Taziya procession was held with pomp and show. This resembles with the Durga Puja or Ratha Yatra procession of Hindus.[3*]

The Taziyas were celebrated in the month of Muharram. The idea of Taziyas which was still in practice in Mughal period, was borrowed from the Jagannath Rath Yatra, Krishna Lila and Mahanadi festival

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1*. Meer Hasan Ali, Observation On Mussalmans of India,p. 29

2*. W. Crooke, Things Islam, p. 397.

3*. Jagdish Narayan Sarkar, Islam in Bengal (13th to 19th century), p. 38.

of South India.[1*] Taziyas conveyed about in showy parade in India. Pompous display of persons, music, flags were the main characteristics of celebrating Taziyas in India, which is not in strict obedience of Mohammdan laws. The practice of showy parade can only be seen in India only due to long association with Hindus. In no other Islamic country Taziyas are celebrated in this style.[2*] Formation of the lion on the right side of Taziya building and a fish on the left, started in India since the period of Timur and also observed in Mughal period.[3*] Camphor and rose-water were always carried with the Taziyas to Karballah are also based on Hindu customs[4*]

Usually Muslims of India did not do any work, had no congress with women, drank any intoxicating liquor or marry and nothing except funeral rites were allowed

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1*. K.M. Ashraf, Life and Conditions of the People of Hindustan from the Journal of the Asiatic Society of Bengal. 1935, p. 30 .

2*. Meer Hasan Ali, op cit. p. 30.

3*. Ibid, p. 43.

4*. Ibid, p. 51.

during the ten days of the festival of Muharram. This was based upon spirit beliefs and ghost scoring, which was borrowed from the Hindus.[1*]

For the first time on March 1582, Akbar ordered to celebrate the day of his accession as an annual public festival. On this occasion he liberated slaves of kingdom.[2*] A feast was arranged on the new year day in the month Farwardin. The people celebrated this day with full happiness and joy. Even Naquaras (Nagara- a musical instrument) was played whole day. Singers and musicians displayed their art.[3*] The Khushroz or Day of Fancy Bazar was also celebrated in which His Majesty used to select some articles prepared by the artists and fixed the prices.[4*]

The magnificient style of celebrating Bakar-i-Id in the Mughal court was an Indian innovation to Muslim practice. This practice was existed in

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1*. Edwards, Gazzetter Bombay City 184 ff.
- W. Crooke, Islam in India, p. 185.

2*. J.N. Shelat, Akbar, Vol. VII, p. 337.

3*. Bloachman, Ain-i-Akbari, p. 286.

4*. Ibid, p. 287.

Native Court of India.[1*]

Certain new festivals were introduced in Muslims society and even the Muslim customs were modified in the new environment. Shab-i-Barat was celebrated which is corporated with Shiv-Ratri festival of Hindus.[2*] The Muslims observed Shab-i-Barat in connection with that the trees hold converse at this momentous period. This legend of speaking of trees is prevalent in India.[3*].

Some new festivals were introduced in Mughal Court. Ab-i-Peshan was celebrated in the Court, resembled with the Hindu festival Holi. Meena Bazar started by Humayun became more popular during Akbar's time. Muslims participated in the festival of Hindus in Holi to share the common sufferings.[4*] Holi festival

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1*. Meer Hasan Ali, op. cit, p. 151.

2*. Yusuf Hussain, Glimpses of Medieval Indian Culture, op. cit, p. 127.

- K.M. Ashraf, Life and Condition of People in Hindustan p. 303.

- Atulanand Chakravarti, Hindus and Muslims of India, p. 57.

3*. Meer Hasan Ali, op. cit, p. 162.

- W. Crooke, Popular Religion and Floklore of North India, p. 89.

4*. Beveredge, Akbarnanma, II, p. 958.

was attended to by Badshah and nobles, in Mughal period.[1*]

A contemporary Hindu historian Bhimsen of Aurangzeb's reign, stated that even at the time of Aurangzeb the Hindu festival Holi celebration was watched by the royal family members and others also. The name of Bahadur Khan can be taken in this regard.[2*] Aurangzeb himself wrote about his son Prince Azim-ush Shan, who had dressed after the Indian fasion on the occasion of Holi[3*]

Apart from celebrating festivals of Islamic origin in India, Muslims freely participated and observed Hindu festivals. The Muslims celebrated the festival of Basant and used to wear Basant (yellow) garments.[4*] According to contemporary writers Basant was celebrated over a

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1*. Atul Chakravarti, op.cit, p. 57.

2*. M. Yasin, A Social History of Islamic India, p. 50.

3*. Ibid, p. 91.

- Sarkar J.Ahkam-i Alamgiri, p. 34.

4*. Syed Mohammad, Hindu Muslim Cultural Accord, p. 32.

whole week with joy and merry making, quwwali, music and sprinkling of scent.[1*] In Lucknow no one was allowed to enter at court without Basant colour dress. Even the elephants, horses and camels of the king were ornamented with the Basant colour.[2*] King of Oudh observed the Basant Panchami the Hindu festival on March 31.[3*]

The custom of Rakhi (tying a piece of cloth round wrist as armlet) became quite popular in Mughal period. Akbar allowed some Hindu customs at court and the Rakhi was one of them.[4*]

The Meo's and the Minas of Alwar and Bharatpur celebrated not only Diwali, and Dashehra but also Janmasthami, the birthday of Shri Krishna on the day preceeding Amawas, the night when there is no moon, like the Hindus.[5*]

1*. M. Mujeeb, The Indian Muslims, p. 385,.

2*. Meer Hasan Ali, op cit, p. 154.

3*. W. Crooke, Things Islam, p. 191.

4*. Bloachman, Ain-i-Akbari, p. 212.

5*. M. Mujeeb, op cit, p. 10-11.

In Bengal Durga Puja and other Hindu festivals were observed by low-class Mussalmans.[1*]

Muslims observed and believed in the sun of the moon eclipse. The Muslims announced the commencement of eclipse by the call of prayers 'Namaz' 'Allah-wo-ukbar (God alone is Great). The prayer was observed until the shadow had passed over the sun or moon eclipse.[2*] This practice is borrowed from the Hindus.

(B) CEREMONIES

(i) Child Birth

Many birth rites in Indian Muslims are identical with those of Hindus or have been borrowed from them.[3*]

Ceremonies concerning pregnancy and child birth, the attainment of seventh month (satmasa), function on the sixth day of child birth, the shaving head (Mundan), licking of 'Khir', boring ear (Kan Chedan),

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1*. W. Crooke, Islam in India, p. 8.

- Risely, Tribes and Caste of Bengal i, p. 534.

2*. Meer Hasan Ali, op. cit, p. 159.

3*. W. Crooke, Islam in India, p. 19.

birth anniversary are the best examples of the Hindu practices adopted by the Muslims of India.[1*] The craze for a male heir among Muslims is often intense like Hindus. Akbar was blessed with a child by Shaikh Salim Christ.[2*] Even to the present day Hindu and Muslim women use to visit the tomb of Shaikh Chisti at Fatehpur Sikri. If any lady wanted the child, she took bath with the water drawn from seven wells on the night of Diwali, a Hindu festival of lights, as it is believed the spirits went away abroad at this period.[3*]

It was believed that if any pregnant lady took anything, like betel in eclipse, the child be born with folded ears or will suffer from hare lips. If any lady smokes during pregnancy, a weak chest which causes gurgling like of a tobacco pipe. These customs are borrowed from Hindus.[4]

Some precautions were taken at the time of

1*. Syed Mohammad, op.cit, p. 32.

2*. W. Crooke, Islam in India, p. 17.

3*. W. Crooke, Popular Religion & Folkore of Northern India, p. 18.

4*. W. Crooke, Islam in India, p. 19.

delivery. A seperate room and fire were arrange at this time to defend the mother and child from the evil eye. Among Hindus many charms are used at the time of pregnancy and delivery.[1*] Parting the hair of a pregnant mother practised in Muslims, that may be compared with Hindu rite (Simanto nnayana).[2*] The mother parted her hair on the third day after the child's birth. It had also magical significance in the Indian Muslims.[3*] The Muslims believed in Behimata 'Mother Fate' the Goddess who records the child's destiny at birth.[4*]

Pregnant woman did not touch a coconut or any under ground nut because these are dug up with force and delivery may be impeded. Before announcement of the first pregnancy, the woman's lap and that of her

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1*. Ibid, p. 21.

2*. J. Hastings Ed. Encyclopaedia of Religion and Ethics, 10 vols, 1908-81.

_ . Monier Williams, Brahmanism and Hinduism, 4th Ed. 357.

- W. Crooke, Islam in India, p. 35.

3. M. Mujeeb, The Indian Muslims, p. 509.

4. W. Crooke, Islam in India, p. 37.

- Stevenson, S, The Heart of Jainism, p. 193.

husband's were filled with sweets and various kind of fruits in the Deccan. Her mother sent clothes for her and relatives were also feasted. This rite actually resecmbles with the Hindu rite 'Satmasa' and borrowed from Hindu.[1*]

It is customary adopted by Muslims in India that the first child should be born at the house of mother's parent. This custom is influenced by the Hindu custom.[2*] During confinement the mother was not supposed to touch the food to be taken by others as believed the evil spirit may haunt the house.[3*]

A midwife cut the naval cord of a new born baby, it is a Hindu custom. In Muslims the father should perform this operation himself.[4*] The naval cord with magical symbol was placed under the child's pillow.

1*. W. Crooke, Islam in India, p. 20.

2*. Ibid, p. 21.

- Dubois, Hindu Manners, p. 318.

- Thurston , E., Castes & Tribes of Southern India, vi 10.

3*. Mohanlal Vidyarthi, Indian's Culture Through the Ages, 1952. p. 313.

4*. M. Mujeeb, Indian Muslims, p. 396.

The knife which was used in cutting the naval cord was always kept with the child while bathing or carried out to protect from evil eye.[1*]

When a male child was born, it was called a girl of one eye (Kani Mori in Hindus) by the Muslims in Gujarat in order to deceive the evil spirits.[2*] After the Child birth the midwife washed the mother's breast with water as prevalent in Hindus.[3*] After delivery the mother was given drink for forty days in South India in Muslim. It is a Hindu practice.[4*]

After the birth, the child was clad only with the borrowed cloth piece from the holy persons garment, as in Hindus the child is clad with the old persons

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1*. Ibid, p. 509.

2*. W.Crooke, Islam in India, vols. 27 Bombay 1874-1904.

- Gazetteer of the Bombay Presidency Ed. Sir J. Campbell

3*. W. Crooke, Islam in India, p. 23.

- Journal of the Royal Anthropology, Calcutta, xxxvii-232.

4*. M. Mujeeb, Islam in India, p.23.

garment immediately after the birth.[1*]

According to Hindu custom in Gujarat the/mother after giving birth to a child, was led to a window in the night and made to count seven stars. This customary has been taken from Hindus.[2*] Some kind of songs called 'Sohar' were sung at the birth of a male child, as in Hindus.[3*]

The Muslims sacrificed a goat and fired a gun on the birth of a child. An arrow and the Quran were placed on the bed of a woman who had delivered the child. Muslims also celebrated sixth day after the birth of a child.[4*] The Shia Muslims, the Mommas of Cutch made a cross on the ground with red powder called 'gulali' on the sixth day after the birth of a child, resembles a Hindu rite 'Chatti'. They also called a Saraswat Brahman to name the child at the end of the birth of the child.[5*] In some families Muslim mothers did not

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1*. M. Mujeeb, Indian Muslims, p. 509.

2*. Ibid, 509.

3*. Mohan Lal Vidyarthi, op. cit, p. 313.

4*. M. Mujeeb, op.cit, p. 502.

5*. Ibid, p. 17.

- Vol. V. Cutch Palampur and Mahikantha, p. 19.

receive even a glass of water to say nothing of betel, perfumes or other luxuries. till the child had been named.[1*] These are some Hindu customs followed by the Indian Muslims.

After the birth, on the ninth day the child was bathed and oiled. After the first bath a piece of black thread was tied round the child's wrist and ankle for protection.[2*] In punjab the Muslim mother bathed and dressed in new clothes when the child was one month and ten days.[3*] This resembles with the Hindu rite 'dustone' (a rite after tenth day of the Child's birth).

Lower Muslims always adopted and accepted the methods of Hindu astrologers for preparing horoscope and fixing a lucky birth name.[4*] As they thought the birth name should be decided according to stars ruling at the time of birth. Later on the name was also determined according to class or clan in which he was

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1*. M. Mujeeb, op.cit. p. 509.

2*. Meer Hasan Ali, op.cit, p. 151.

3*. M. Mujeeb, op. cit, p. 509.

4*. W. Crooke, Things Islam, 1906, p. 36-37.

born, by Indian Muslims, like the son of Sayyid often used Shah after the First name or 'Mir' before the name (e.g. Hussain Shah, Mir Dard).[1*]

In Bengal the birth day celebration of the Prophet (Milad or Maulad Sharif or Milad-un-Nabi) was clelbrated by standing up and singing in chorus.[2*]

So many superstitions pervaded in the minds of Indian Muslims of Bengal regarding evil spirits at the time of pregnancy or child birth. Some ignorant Muslims used ashes of dead to achieve certain desires. Similarly the moon was regarded to possess a decisive influence on human affairs.[3*]

Charms were in full use for even preventing husband from a restine, on the birth of a son or to cure a desease. The male children were prevented from evil eye. Muslims believed in all types of omens. Astronomers were also patronized by Mughal Emperors

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1*. Annemarie Schimmel, Islam in the Indian Sub Continent, 1980, p. 111.

2*. Jagdish Narayan Sarkar, Islam in Bengal, p. 39.

3*. Jagdish Narayan Sarkar, op. cit, p. 40.

and got their places in the court.[1*]

The mother went to the well putting on her head a couple of jars filled with boiled grain after one month and ten days after the child's birth. Thus she offered the food to the water and after which filling the jars with the water she returned home. It is a recognised practice of Hindus.[2*]

The custom of moulding child's head a Hindu custom 'mundan' prevailed in Muslims of North West Frontier.[3*]

The child was tied a knot in a red or yellow thread in Muslims, known as 'Salgirah' or year knot, at the time of birth anniversary. This practice is continued in Hindus as they tie thread in newly borned child. It is believed that this practice has been borrowed from the Hindus. Akbar is said to have been adopted it from the Hindu ladies of his zanana. Drinking

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1*. S.M. Ikram, Mulsim Civilization in India, p. 230.

2*. W. Crooke, Islam in India, p. 38.

- Rose, E. Demmson, Hindu Muhammadan Feasts, 1.1914, ii 565.

3*. M. Mujeeb, 'Islam in India, p. 25.

- Mohan Lal Vidyarthi, India's Culture Through the Ages, p. 313.

- Meer Hasan Ali, op.cit, p. 212.

on birth days was not uncommon in South India in Muslims. Publicly they drank only water, sharbat or milk but in private they took strong drink although it is prohibited in the Quran.[1*]

(ii) MARRIAGE

It is remarked, in important things which have nothing to do with the religion of the Muslims, they were influenced easily with the habits of Hindus, this more particularly to be traced in many of their wedding ceremonies.

Match making was the business of women but now the marriage was arranged by men in Muslims due to Hindu Influence.[2*] The ceremony of bethrothal is unlawful, but there were different means of announcing a betrothal prevalent in Muslims of India at Mughal period. The poor sent betel leaf, the middle class people sweets and the rich people were celebrating it with full joy and marry-making. This is a Hindu custom which the

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1*. Storia Do Mogor (Trans. Willi Irwin 4 Vols. 1907-08, Manucci, P. 346.

- Blochman, H. Ain-in-Akbari, p. 267.

-. Elliot and Downson, The History of India told by its own Historians, p. 307.

- Meer Hasan Ali, op.cit., p. 212.

2. M. Mujeeb, Islam in India, p. 145-146.

Muslim had adopted.[1*]

Muslim performed the marriage on the auspicious day and hour and so they did not celebrate marriage in the month of 'Dutqad'. This rite exclusively adopted from the Hindu superstitions.[2*]

Women married out the their own gotra or clan into other. The children belonged to the changed gotra. Certain Muslim tribes in the Gurgaon Distt. Haryana followed this rule as prevalent amongst Hindus.[3*] The Meos of South Western from Delhi in the native states of Alwar and Bharatpur did not marry with the same gotra like Hindus.[4*] Akbar also discouraged the marriage between near relatives.[5*]

Akbar discouraged the mariage before puberty.

1*. Ibid, p. 510.

2*. Ibid, p. 511.

- D. Souza, Islamic Culture, Vol. xxix, p. 266.

3*. Reuben Levy, Sociology of Islam, Vol. II, p. 146.

4*. M. Mujeeb, po. cit. p. 11.

- Gazetteer of Alwar, 1878, p. 37.

5*. Mohan Lal Vidyarthi, po. cit. p. 311.

- Ain-i-Akbar, op. cit, p. 288.

The consent of the bride and bride groom was taken for marriage.[1*]

In Deccan in the ceremony of betrothal, some friends of the youth went ot the bride's house and packets of betel leaves were distributed. This rite, the taking up of the betel was called 'panuthana'. This ceremony is not a part of the Muslim Law, but an innovation introduced by Indian Muslims.[2*]

The marriage celebration began with the reciprocal sending of gifts or 'Sachaq' and from that day the pair were called bride and bride-groom (Dulha-Dulhan). Then the rubbing of henna, saffron or turmenic started to the bride and bride-groom. It is partly a form of immitation of Hindus. When the Condiment used by one of the pair sent to be used in anointing the other. It is a common rite among the Hindus, from whom it was borrowed by the Muslims of India.[3*] In North

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1*. Mohan Lal Vidyarthi, po. cit, p. 311.

- Ain-i-Akbari, op. cit. 1927, p. 287.

2*. W. Crooke, Islam in India, p. 62.

3*. W. Crooke, Islam in India, p. 66.

- Thurston, E. Castes & Tribes of Southern India, 7 Vol. Madrass, 1909, p. 260-165.

- The Tribes & Castes of the Central Provinces 4 Vols. 1916, (iii-70,540) iv 63.

India the bride and bride-groom's bodies were anointed with a mixture flour and various poweders known as 'ubtan'. After that the bride and bride-groom were kept in isolation in their houses for a number of days. They did not change their clothes in order to avoid the evil spirits. These were Hindu customs which the Muslims had adopted in India the bride is decorated with 'Solah Shringar'.[1*]

The dress of bride was richly trimmed embroidered and silver riband the dupatta (drapry) was made to correspond.[2*] The bridegroom was also dressed in gold cloth, richly dressed with a turban to correspond to the top of which was fastened an immense bunch of silver trimming that fell his face to his waist and answers the purpose of a veil. This is in strict keeping with the Hindus customs out of their marriage procession.[3*]

The bride-groom's party carried a kind of basket called 'Sohagpura' containing spices, fruits, sweets, yarn, rice etc. Then they send it to the bride's house,

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1*. M. Mujeeb, op. cit, p. 510.

2*. Meer Hasan Ali, op. cit. p. 190.

3*. Ibid, p. 204.

- F. Parks, Wandering a Pilgrim, p. 438.

these are exactly borrowed from the Hindus.[1*]

The bride-groom arrived with his party in procession with grandeur. While Muslim law requires four witnesses to a marriage, two on behalf of the bride and two on behalf of the bride-groom, agreed in the presence of witness or authorised representatives or wakils .[2*]

As the bride-groom came to the door of the bride, hot milk was given to the bridegroom by the bride's brother, when he was seated on the horse. Then a coconut was dashed on the ground. Some pieces of lemons were thrown over his head to save from the evil spirits. In Gujarat the rice was thrown over the bride-groom by the bride from a window as he entered her house. In some places flowers and sugar were thrown by the bride over the bridegroom behind the screen.[3*]

A shed (Mandwa, pandal) was erected at both the houses in the deccan before the wedding began. This is the same in the case of Hindus. Six or seven earthen

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1*. Mohan Lal Vidyarthi, op.cit,. p. 314.

2*. M. Mujeeb, op.cit. p. 225.

3*. Ibid, p. 511.

water pots were also placed in the shed, as prevailed in Hindus.[1*]

The Muslim women from both the sides of bride and bridegroom set on a red carpet under the shed. Then they sang the songs of wedding. One flour stone mill (chakki) was also kept under the shed. Perfumed powder (chiksa) was tied up in a corner of the veil of each woman, put a little in the water pots and rubbed the rest on bride and bridegroom. These rites are practised by South Indians and not popular in other Muslim countries except India, as are borrowed from the Hindus.[2*]

Muslims at Lucknow tied the string (nara) to the pestle (Musal) used in grinding the condiment with which the bride and the bridegroom were anointed. This custom is altogether of Hindu origin.[3*]

The rite of 'Ganth Jora', the tying of the sheets of pair was also practised in the marriage. The bride who was often a mere child kept her marriage sheet as long as she was virgin. This rite was prevalent in the Muslims of Punjab who were converted from

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1*. W. Crooke, Islam in India, p. 69.

2*. Ibid, p. 70.

3*. Meer Hasan Ali, op. cit. p. 207.

Hindus.[1*]

The ring winning ceremony in the marriage was also adopted by the Indian Muslims. In this rite a large vessel of red water was placed before the bride and bridegroom and a ring from the bride's hand was dropped into the water and the pair tried to pick up it first. It is a Hindu customary in which it is said whoever succeeds will rule the house. Mostly the bride was helped in search of the ring by her friends to win.[2*]

In other Muslim countries three days are required to accomplish nuptials of the young couple. But in North India the marriage ceremonies took over a week, in Gujarat some what longer and in South India they continued for almost a year, intervals about a month being set between the various functions.[3*]

The departing songs were sung by the women at

1*. W. Crooke, Islam in India, p. 76.

2*. Ibid, p. 80-81.

- Bombay Gazetteer ix part, 92.
- Census Report Baluchistan 1911 (i) 108 ff.
- Thurston, E, op.cit. p. 143-243.

3*. M. Mujeeb, The Indian Muslims, p.225.

the time when the bride left her parents home. They adopted this rite which is the most un-Islamic feature of the Indian Hindu's marriage.[1*]

The Muslim women who led a gentle life and guided by religious principles were always seen virtous and thoroughly obedient wife in India. It seems to be the Hindu Influence.[2*]

A second wife, even in wealthy Muslims was rarely taken unless the first one was barren or suffered from some incurable disease.[3*] Plurality of wives disregarded among the Sayyads and religious people and they regarded this custom as a plague.[4*] His Majesty, Akbar also did not allow the second marriage to every one as it disturbed the family peace and health.[5*]

Divorce was not common in Muslims due to Hindu

1*. M. Mujeeb, op. cit. p. 225.

2*. Meer Hasan Ali, op. cit. p. 183.

3*. W. Crooke, Islam in India, p. 86.

\- Census Report of India, 1901-447.

4*. Meer Hasan Ali, op. cit. p. 180.

5*. Ain-i-Akbari, op. cit, p. 278.

influence.[1*] Permission of divorce by the Shar was regarded as a beastly act.[2*]

Hindu and Muslim had many common features in marriage ceremonies. Early marriage of Hindu practice was adopted by Indian Muslims.[3*] The Muslims also started to betrothe their children between the age of six and eight, but the marriage was performed after the age of puberty.[4*]

Akbar disallowed the marriage before the age of puberty. He was also of this view that before the marriage the consent of bride and bride-groom should be taken, resembles with the custom of Hindus 'Swayamber' (selection of brides choice). Even the permission of parents regarding the marriage contract was essential.[5*]

1*. M. Mujeeb, op. cit. p. 273.

- Tupper Vol ii, p. 124-130.

2*. Reuben Levy, op. cit. Vol. xvii, p. 150

- India (1901) Report Vol. XVI, p. 104.

- Census of India 1911 Report, Vol. IV, by Denys Bray, pp. 104.

3*. S. M. Ikram, op. cit. p. 131.

4*. Ibid, 230.

5*. Ain-i-Akbari, op. cit, p. 287.

Akbar prohibited in 1586-87 the second marriage unless the first one had proved barren.[1*] He allowed widows to remarry if they wanted to so so.[2*] Widow marriage was not so common in Muslim society as this sentiment was borrowed from Hindus, though widow marriage is not prohibited in Islam.[3*] Muslims forbade widow marriage but not to the same extent as among Hindus.[4*]

There were no instances of remarriage of widows in the Mughal period.[5*] Even a prejudice against widow marriage existed especially in Indian Muslims who were converted to Islam.[6*] Even if affioanced husband died before the marriage, the lday preferred to live without remarriage and a life of solitude and prayer.[7*]

It was also seen that Muslim women used to marry Sikhs, although it is un-lawful, marriage of believing

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1*. Ain-i-Akbari, p. 288.

2*. Badauni.Tr. Lowe II 367.

3*. Jagdish Narayan Sarkar, Islam in Bengal (13th to 19th century), 1927, p. 71.

4*. W. Crooke, Indian Things, p. 317.

5*. M. Mujeeb, The Indian Muslims, p. 273.

6*. W. Crooke, Islam in India, p. 57.

7*. Meer Hasan Ali, op. cit. p. 26.

woman to unbeliever.[1*]

The Muslims copied the Hindu customs of pomp and show in different ceremonies, processions, festivities and even jokes in the marriage.[2*] In Muslims marriage display of wealth was seen in grandeur of the procession.[3*] Unnecessary expenses incurred in the marriage ceremonies which hampered them throughout the life. This usage is greatly influenced by the surrounding Hindus.[4*]

The dowry had its place in Muslim society of Bengal where it was denounced in Islam. Muslims regarded the birth of a daughter as a burden because of the expensive marriage even they killed their daughters for this reason only. Widow remarriage was not allowed in Muslim society due to Hindu influence. Mrs. Hasan Ali stated that she never heard of any marriage of Muslim widow during her stay of twelve years in India.[5*]

1*. C. L. Tupper, Punjab Customary, Vol. II, 1881, p. 122-155.

2*. Mohan Lal Vidyarthi, op. cit. p. 313-314.

3*. M. Mujeeb, op. cit. p. 511.

4*. Meer Hasan Ali, op. cit. p. 185.

5*. Jagdish Narayan Sarkar, 1972, op. cit. p. 41.

Akbar was not in favour of dowry system, but he fixed high dowries, 'mehar' for preventing divorces.[1*]

The simplicity of Muslim marriage came to an end and it was replaced by pomp and show and became more expensive. Music dancing were included in the ceremony. Almost many of the customs except 'Nikka' had been adopted in marriage ceremony from the Hindu origion into Muslim garb. Jahangir's Rajput wife introduced an interesting ceremony of eating rice mixed with curd (dahi-bhat) called 'Shahanak', which was served only to 'pativratas' (i.e. who do not marry another husband on death of their first husband and who remained absolutely faithful to them. In that reference Nurjahan could not join this ceremony.[2*] The red lead dot on the hair of Muslim woman resembled with the 'kumkum' mark in married Hindu woman on their forehead. The most remarkable thing is that the songs of marriage were in Hindi not in Urudu language.[3*]

1* Akbarnama, op. cit., p. 280.

2*. S.M. Jaffar Shareef- Medieval India Under Muslim Kings, Chapt. XXXIX & XI, 1940. p. 285-290.

\- Hindus/Muslims (A Study in Communal Interaction) S. M. Datar, p. 70.

3*. Ibid, p. 71.

Some low caste Indians converted to Islam performed the marriage ceremony by some priest and not from kazi, the orthodox officient.[1*]

(iii) FUNERAL

It is confirmed that Indian Muslims were observing broad features of Hindu Society even in funeral rites.

The Muslims took out a man from his bed bfore he breaths his last. It is a common practice prevailed in Hindus.[2*] If the mother of the deceased was present, she said after shrouding the body,' The milk with which I nursed thee I freely bestow on thee,." It is said that a person is considered to be under an obligation to his mother and this debt she remits in this way. This custom prevailed only in Indian Muslims.[3*]

The usual colours of the shroud are white and

1*. R. Levy, Sociology of Islam, Vol II, p. 153.

- The North Western Provinces of India, 1897, p. 262.

2*. Mohammad Yasin, A Social History of Islamic India (1605-1748)-1958, p. 90.

3*. W. Crooke, Islam in India, p. 95.

green in Muslim Countries. But in India only white shroud was used in Muslims due to Hindu surrounding.[1*] In Gujarat a red shawl was used for deseased women in Muslim society. This rite is directly borrowed from the Hindus.[2*]

On the death of her husband, the Muslim women gave up wearing of certain ornaments and coloured clothes. It is practised in Hindus.[3*]

At the death of her husband, the Muslim widow and the mother of the deceased broke her glass bangles in Gujarat. It is borrowed from Hindus.[4*] Dark blue mourning dress was worn by the Muslim widows. They observed also the period of secularism for four months and even during this period they never left the house,

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1*. Ibid, p. 94.
- Encyclopaedia of Religion and Ethics, 1908, 18.

2*. Bombay Gaz. Part 2, 169.
- V.A. Smith, Akbar The Great, p. 327.
- Popular Religion, op. cit. p. 56.

3*. Moh. Yasin, op. cit. p. 90.

4*. W. Crooke, Islam in India, p. 95.
- Bombay Gazetteer Part 2-, 78-106.

nor joined any programme of amusement. Muslims of India did not eat meat, fish or savoury food after the death in the family. It is not prescribed by the Law but Muslims in India adopted this local Indian Custom.[1*]

The Indian Muslims never cook food whilst a dead body remained in the house. The ready dressed dinner was provided by the immediate relatives or friends for the deseased family. It is a local custom observed by the Indian Muslims, as they felt it was a fulfilling a duty not fancis, but a deed of kindness.[2*]

In Northern India the grave on earth was made like a cow tail i.e. broad at one end and narrow at the other, then poured water on the grave in three longtitudinal lines. But the custom to pour water on the grave is not prevailing in other Muslim countries except India. It is a local custom.[3*]

A lamp was generally lighted at the place of death, where the body was washed. They also lighted the lamp on the grave of the deseased for three, ten or forty

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1*. W. Crooke, Islam in India, p. 105.

2*. Meer Hasan Ali, p. 57.

3*. W. Crooke, op. cit. p. 100.

nights. This custom is borrowed from the Hindus.[1*]

A side chamber (bagh) was made on the east side of the grave level with its bottom and length of the body. It is fully used by the Hindu Lingayats.[2*] The head of the deseased was kept towards the east and feet towards the west, as it was the order of His Majesty Akbar. Muslims in India felt it very much as they face the west during the prayer. But it was prevailed in India during Mughal period. It is the influence of Hindu Culture.[3*]

Indian Muslims observed the third, tenth and fortieth day, sixth month and the anniversary (barsi) of a person after his death. Some of these customs are adopted from the Hindus.[4*]

1*. W. Crooke, Islam in India, p. 107.
- Adonis Attiss Osiris ii, p. 65.
- W. Crooke, Popular Religion, p. 55.

2*. W. Crooke, Islam in India, p. 99.
- Castes and Tribes of Southern India. 7 Vols. 1909. IV, 286. Thurston, E.

3*. Ain-i-Akbari (Bloachman), p. 206.
- Journal Asiatic Society Bengal, 1968, p. 56.

4* M. Mujeeb, Indian Muslims, p. 509-510.
- Tadhker al Ikhwan, Shah Ismail Shahi-Iqbal Accadamy Lahore, 1948, pp. 258 & 512.

The shaving of head, beard and moustaches on the death of a near relation by men was introduced by Akbar[1*]

On the thirty ninth day the food which the deceased was in the habit of eating, kept on the spot where the death occured. The cooked food was kept with perfumed powder, antimony, lamp-black, betel and some clothes and jewellary of the deceased. A flower garland was hung form the ceiling. They believed that on the fortieth day the ghost returns, eats the food, swings on the flower wreath, smells the sandwood and then departs. But these ideas of returning of sour and eating of food are contrary to the Law of Islam.[2*]

The visiting of the toms by the relatives arose the custom common among Indian Muslims as they thought the deceased heard their salutation. It is borrowed form the Hindus.[3*] In India, Muslim women used to visit

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1*. Mohammad Yasin, 1958, op. cit. p. 91.
- Beveridge, Akbarnama, III-115, Cal-1907-1912.
- Lowe, Badauni, II 402.

2*. W. Crooke, Islam in India, p. 106.

3*. Ibid, p. 105.

tombs frequently but it is not permitted by the Prophet.[1*]

(iv) OTHERS

DRESS

The Muslims adopted the same dress of the Hindus after settlement in India. From rich to the poor, the Muslims had become thoroughly Indianised. The emperors used costly royal dress. The use of rings, necklace, earring and other ornaments by men were common to Muslims due to Hindu surroundings, where as these are forbidden under Islamic Law.[2*]

Muslims kept their hair long. They wore a turban which was almost a quadrangular form and flat on the top.[3*] The Hindu turban became popular among the Muslims of the upper class who borrowed it from the Rajputs.[4*]

1*. Ibid, p. 104.

2*. M. Mujeeb, The Indian Muslims, p: 220.

3*. Edward Grey, Travels of Pietra Della Valle. p. 44-46.

4*. Mohan Lal Vidyarthi, India's Culture Through the Ages, p. 311.

In Central India, around Indore Patels and Mirdhas dressed exactly like the Hindus.[1*] The dress of cotton and silk fabrics were widely used by the Muslims in India, while the Prophet forbidden the wearing of silk stain.[2*]

Graceful sarees were in common use in Muslim ladies. The ghagra, full flared paints with a shirt were adopted by them and admired it as a festive dress. They also used a duppatta, a long scarf for the head and to cover the face if necessary.[3*]

Beardless beauty was started at the time of Akbar. He ordered that beards were to shaven. It was purely imitation of Hindu practice, as no Muslim ought to cut his beared.[4*]

Vermillion was used by the village women converted from Hindus as a mark of coverture.[5*] Draped costume was changed into swen garments to the Muslim women

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1*. M. Mujeeb, Indian Muslims, 1967, p. 15.
- Indore State Gaz. 1908, p. 59.

2*. W. Crooke, The Islam in India, p. 300.
3*. E.J. Bril, Islam in Indian Sub-Continent, 1980, p.110.
4*. A.V. Smith, Ain-i-Akbari, Blochman, 189, 207,203 257.
- Elliot and Downson, The History of India as told by its own Historians, p. 536.

5*. W. Crooke, Islam in India, p. 305.

in India. They used skirts and trousers which was the developed costume of India.[1*] Rich garments were used usually for festivals by the Muslims.[2*] Indian Muslim women Missi, gall nut, iron filing to strengthen the teeth, which are used in India.[3*] Now the head and shoulders began to be covered by the Muslim women with a cloth that fell in folds down to the waist, but the cloth was so light and transparent that it did not conceal the coif. Such type of dress was also adopted by all the women. This was due to greater contacts with Hindu women.[4*]

Purdah convention was broken by Nurjahan. Use of necklace, diamond ornaments were very common. The women covered their head with chunnaires. They were also in practice of using scents-rose scent discovered by Nurjahan 'Itr-i-Jahangiri'. Use of Mehandi was adopted for beautifying the body. Some Muslim women wore 'ghunghru', payal and Bichhua also. Muslims wore Tabiz' also.

1* M. L Bhagi, 1965, op. cit. p. 97.

2*. W. Crooke, Islam in India, p. 306.

4*. M. Mujeeb, Indian Muslims,p. 377.

Pathans grow Military moustache and shave their chin.[1*] There was slight difference in the dress of peasant or labour of Northern India. The Muslims wore the jacket fastened to the right and Hindus to the left. So it was very difficult to recognize the Hindus and Muslims.[2*]

Caste System

Muslims of India were not ready to accept the Indian traditions rigid stratification according to caste, but they adopted some of the habits and prejudices of the Indian Cste system.

The influence of the Hinduism on Islam can be seen particularly in the creation of a caste distinction which indicate social status. Actually they were suffering from double caste system the religious caste system and the social system which were inherited from Hindus.[3*] The caste system and class conciousness had taken roots in the Muslim community due to long associa-

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1*. W. Crooke, Islam in India, p. 304-305.

2*. Ibid, p. 301.

- Ratzal, History of Mankind, (iii), 326.

3*. 1965, Op. cit. p. 79.

tion with the Hindus.[1*]

Islam does not permit the distinction of its followers into caste and insisted on equality of men. So the Indian Muslims could not, therefore accept a system of caste based on the fact of birth alone. In its place the Muslims of India accepted a type of caste, based on wealth and status.[2*]

Muslims in India were popularly divided into four groups-Sayyaid, Shaikh, Mughal and Pathan. Mughals adopted Hindu usages than other groups.[3*]

Hypergamous system was followed by the Muslims, in which women must always marry into a class above her own clan, though a man was permitted to marry a woman of any class to which he had access. According to this, a Sayyid might marry a Shaikh's daughter but

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1*. Mohammad Yasin, 1958, op. cit. p. 91.

- Barnier, Fran Travels in the Mughal Empire, p. 259.

- Tr. William Irvin, Mannucci, TT, 453.

2*. Humayun Kabir, Islam in India,

-Haridas Bhattacharya, The Cultural Heritage of India, Vol. IV, Ed. 1956. p. 581.

3*. W. Crooke, Islam in India, p. 11.

would not give his daughter in return. Afghans and Mughals discarded the marriage with the Indian Muslims as far as possible.[1*]

In Bengal Muslim society was divided into atleast three groups. The 'Ashraf' was of upper class included all descendants of foreign Muslims and converts from the higher castes of Hindus. They correspond to the Brahmins of Hindu, as Sayyids were priesthood. The Mughals and Pathans correspond to the Kshatriya (Warrior) caste fo the Hindu. Another group was called 'Ajtaf' included weavers, cotton carder, oil pressers, barbers, tailors, etc., as well as converts of originally humble castes. The third class was called 'Arzal' or lowest of all, included Helakhor, Lalbegi, Abdal and Beediya who were forbidden even to enter the mosque or to use the public burial ground.[2*]

GAMES

An ancient Hindu game 'Pachisi' was started by Akbar. For this a board marked out in marble squares

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1*. R. Levy, Sociology of Islam, p. 104.

- Indian Census Report, 1901 part I p. 543.

2*. R. Levy, p. 105.

3*. Indian Census Report, 1901 part I, p. 544.

in a quadrangle. It is seen still in Agra Fort and Sikri. Here Akbar used to play with the slave girls pieces, while Hindus used stone pieces in squares.[1*]

Another Hindu 'chouper' was very popular in Mughal India. The 'chouper is made of cloth. In the board each arm is divided into twenty four, twelve red and twelve black squares. The cross is called 'chaupar' the arm 'Phansa', the square 'Khana'. It is played with 'Kauries'. In the same fashion Akbar played the favourite game of 'Chandal-Mandal'.[2*]

The games of children were like those played by Hindus in which throwing of marbles in a whole was very popular. Children and even elders flew kites.[3*]

Other games were Chogan by Chougal stick (like hocky), Ishaqbaji (pigeon fighting), the game of choupar, the game of Chandal Mandal and cards.[4*] The indoor game was dice.[5*]

As stated above, Elephants were commonly used

1*. W. Crooke, Islam in India, p. 334.

2*. Ibid, p. 335.

3*. Meer Hasan Ali, op. cit. p. 216.

4*. Ain-i-Akbar, p. 309-318.

5*. S.M. Ikram, Muslim Civilization in India, p. p. 231.

in fighting by the Mughals. Akbar also used elephants for hunting in Agra, Malwa, Marwar and Bihar. According to Tom Coryaatl, the Mughal kept 30,000 Elephants. Tavernier tells that Aurangazeb allowed the expenditure of Rs. 5000/- per month for one of his favourite Elephants.[1*]

After the invasion of Alexander on India the animal fighting was continued from the time of Mauryans. According to Tavernier elephant fight was the favourite amusement of the Mughal emperors. The fight was organised in the sandy bed of the Jamuna beneath the Agra Fort.[2*] Elephant fighting twice in a week was a regular feature in Akbar's reign which was also adopted by Jahangir.[3*] A list of hunting is given in Ain-i-Akbari. Tiger hunting, elephant and leopard hunting were prevailing in that period. A hunting deer with deer in which a wild deer was caught by a deer who had a net on the body in fighting.[4*] But after some time

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1*. W. Crooke, Things Islam, p. 172.

2*. W. Crooke, Things Islam, p. 11.

3*. S.M. Edwardes and HLO Garrett, Mughal Rule in India, p.247-306.

4*. Ain-i-Akbari, p. 292-301.

Akbar got influenced by his Jain teachers that he declared himself as a pure vegetarian and pronounced on Feb 1578, that he would not take meat any more, at least on Fridays. He also promulgated a decree for his subjects not to eat meat on the day of his accession, in the name of Almighty and for the prosperity of their land. Not only this, he left hunting on Friday. He prohibited hunting of small birds and all creeping animals.[1*]

Akbar issued decrees for the prohibition of killing animals on the first day of the week, because it was sacred to the Sun, even on the first eighteen days of the month of Fowardin, the whole of the Aban (the month in which His Majesty was born) and on sacred days of Hindus.[2*] According to Edward Terry, a visitor of India, the antelope hunting with 'cheetas' was continued in Jahangir's reign as it was in Akbar's time.[3*] An Imperial establishment included the outdoor game, the wrestling and boxing in Akbar's reign.[4*]

1*. J.N. Shelat, Akbar Vol. II, 1959, p. 338.

2*. Badauni, II, 331 , op. cit.

3*. W. Foster, Early Travels, p. 312.

4*. Ain-i-Akbari, p. 253.

According to Bernier, Aurangzeb was also fond of hunting. The killing of lion by the king was considered a favourable omen.[1*] Akbar recognized gambling as a means of entertainment as it was aginst the Islamic Law, but with some restrictions that the players had to pay some tax for the game. Even the players were given loan from the State Bank, established by His Majesty.[2*] He introduced a new Era in 1584 according to solar system which was called 'Ilahi Year'. This system was continued during the reign of Aurangzeb, who was a great puritan of Islam and follower of Moon, not the Sun.[3*]

Actually horse or elephant ridings were the chief outdoor games of the Muslim youth of India.[4*] Other games were chogan or polo, hunting, catching fish, boating and swimming. Hunting and polo started in India itself.

FOOD & DRINK

The enlightend Muslims now started to take meals

1*. S.M. Edwardes and H.L.O Garrett, Mughal Rule in India, p. 284.

2*. Badauni, II, 349. op. cit.

3*. J.N. SHelet, Akbar, Vol. II, p. 349.

4*. W. Crooke, Islam in India, p. 317-318.

with the family. In Gujarat the whole family meet in a room and men and women ate together. But in poor families the men ate first and then the women.[1*] It has Hindu influence.

After finishing the meal the Muslims wahsed their hands and mouth by the powdered peas, called 'basun', which served the purpose of soap-. The prejudice against soap was largely due to imitation of Hindus who believe themselves to be polluted by fat.[2*] Indian Muslims were in the habit of chewing betel leaf, due to surrounding of Hindus.[3*]

Chewing of pan (betel leave) was observed since the Sultanate period and continued to the period of Mughals in India.[4*] At the end of the meal some drink

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1*. Meer Hasan Ali, op. cit. p. 175.

2*. W. Crooke, Islam in India, p. 329.

3*. K.A. Nizami, Some Aspect of Religion Politics in India, during the Thirteenth Century, 1961, p. 34.

- Tarikh-i-Firozshahi, p. 117

- Albaruni's India Vol. II, p. 152.

4*. M. Mujeeb, The Indian Muslims, p. 204.

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served and pan and betel nut were passed on. It is exclusively a Hindu custom, borrowed from the Hindus.[1*]

The fiqh implies the prohibition by forbiding under penalty of corporal punishment all consumption of intoxicant liquors.[2*] Babur was in the habit of drinking wine. Humayun was fond of opium. This practice was continued at the time of Akbar. Akbar allowed the wine if used for strengtheing the body and recommended by the doctors. But it was used by a large number of people as there was no sufficient check.[3*]

The use of wine was not regarded as a seriously sinful act by the upper classes though unlawful by the 'Sha'.[4*] At the time of Aurangzeb, Jahan Ara Begum invited the wives of the most eminent Ulemas. Wine was served to them and they readily accepted it. They drank so much that they lay down pell-mell on the floor.

1*. Koran, 216-'46.

2*. Ain-i-Akbari, p. 73-75.

3*. Reuben Levy, Sociology of Islam, Vol. II, 1939, p. 150.

4*. M. Mujeeb, The Indian Muslims, p.368.

Aurangzeb saw all this happening in his court. Even the chief minister of Aurangzeb Jafar Khan took wine.[1*]

According to abul Fazal, use of ghee and spices like cardamoms (Ilayachi), cumin (Jira), pepper (Kali mirch), coriander (Dhaniya) became the ingredients of Muslim Curry. The onion and garlic were also used by the Muslims in India.[1*] They used Indian spices like in 'pullau'.[3*]

Indian Muslims did not observe many fasts as ordained by the Prophet except during Ramzan.[4*] Muslim villagers of Gujarat used vessels like their Hindu neighbours.[5*] Local people of Bengal who were converted to Islam retained the old food habits of taking fish and vegetables.[6*]

1*. M. Mujeeb, The Indian Muslims, p. 368.

2*. W. Crooke, Things Islam, 1906, p. 114.

3*. S. M. Ikram, Muslim Civilization in India, p. 107-108.

4*. Ibid, 214.

5*. Ibid 240.

6*. Abdul Karim, Social History of the Muslim in Bengal, (Down to AD 1538), 1959, p. 191.

EDUCATION

Akbar allowed non-Muslims in educational institutions which were only reserved for Muslims. For the first time Hindu and Muslim children got education side by side.[1*] The student learnt Sanskrit in which they had to study Vyakaran (grammer), Niyay-i-Vedanta and Patanjali.[2*]

Hindu philosophers Narayan, Madhubhat, Basunder Misra, Bamanbhat, Bidyaniwas, Gorinath, Gopinath, Kishan Pandit Bhattachaji, Bhagirath Bhattaraji, Kashi Nath Bhattachaji and physicians Mahadev, Bhimnath, Niriyin, Siwji were patronized by Akbar.[3*]

Moniterial system was adopted by the Mughals in India. They continued educating their people in mosques as the Hindus were giving education in temples. Translation of religious books of both the Hindus & the Muslim was done in order to understand each others ideology.

1*. J.N. Shalet, Akbar, 1959, Vol.II, p. 340.

2*. Ain-i-Akbari, p. 289.

3*. Ibid, p. 611-613.

JAUHAR

'Jauhar' a Hindu custom was very popular among Muslims of India as the last weapon to save their family.[1*]

OTHERS

The rite of circumcision was not practised in Gujarat in Western India in the Shia Mommas of Cutch.[2*]

The Muslims learnt the use of elephants in war from the Hindus.[3*] Muslims commenced the journey on auspicious day, borrowed from the Hindus. On the whole the wholesome principle of 'Give and Take' in the cultural life of India continued undisturbed. Muslims never hesitated to adopt colourful customs in birth and marriage-festivities of their own and partake of the mirth and joy of gay Hindu festivals like Holi and Hindola (Swinging in the rainy season).[4*]

1*. Mohammad Yasin, 1958, op. cit. p. 90.

- Tod's-Rajasthan Lab XXIV.

- Briggs-Firista IV 409.

2*. Mohan Lal Vidyarthi, India's Culture Through the Ages, p. 310.

3*. Mohan Lal V., India Through the Ages, p. 116.

4*. Mohammad Yasin, op. cit. p. 180.

CHAPTER V

FINE ARTS

Islam had different ideas about the six recognised fine arts-architecture, sculpture, painting, dancing, music and poetry. Dancing, and music were not given full weightage in thier culture. Gradually music had been introduced in some or the other form in India.[1*] So in India except dancing and music all the other fine arts flourished like any-thing in India in Mughal period.

(A) Art & Crafts

The Muslims came to India with the idea of religious bigotary. They were so quick to perform their religious rites in India, a country of another religion. But they were helpless to fulfil their daily needs or to observe daily prayer and needed the place of worship. No place was suitable for this except only the religious places of inhabitants- the temples or Sanskrit Vidyalayas. They prefered these sites due to some unavoidable circumstances. They had no material to construct the place of prostration and another was they had no skilled labour, articans or craftsmen for all this construction. So they had no alternative but to accept Indian builders and craftsmen.

1*. D.S. Margoliouth, Mohammudanism, 1926, p. 226.

Since long Hindus sculptures as well as masons were busy in using skill of indigenous art or style in Elephanta and Ellora. So in the beginning the Muslims at once accepted the traditional art except symbolised their religious concept. Gradually till Mughal period the Muslims became fully accustomed to adopt the Hindu art and even borrowed many characteristic features of Hindu art. They saw before their eyes a new realm of art in India.[1*] So the Indian influence is prominently visible in other branches of useful and fine arts, which flourished in the Mughal period.

During the days of Akbar and later on in the times of his succession Indian architecture and painting became essentially of Indian character. According to Havell there was a good deal fusion of cultures of Hindu school of art and Persian style under the Mughals. Marshal remarked about the style of Art in Mughal India that architecture never conformed to a single universal type. It changed its style according to the taste of Emperors. There was more cultural uniformity in India between 1556 to 1707 than there had been never

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1*. Garret, Legacy of India, p. 231.

\- Havell, E.B., Indian Architecture, p. 23.

before.[1*]

The Muslims borrowed many features of Hindu Art. The main features of Hindu art which were adopted by the Muslims of India, are the qualities of strength and grace. No other country of Islamic world has adopted the strength and grace except India.[1*] The craftsmanship, ornamental richness and general designs over-powered the Muslim Architecture.[2*]

In Mughal period still two different and contrary tendencies were over powering each other on all the arts. The simple severity of Muslim architecture was toned down and dominated with decoration and splendour. Actually by fusion of these styles of Art created a great art or a deep abiding culture.

The Muslims became very expert and learnt from embroidering carpets from India. Cloth printing was done so well that could never be washed off. Carving on silver and golden utencils started from Akbar's

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1*. Mohanlal Vidyarthi, op. cit. p. 295.

2*. Tarachand, Influence of Islam on Indian Culture, p. 242.

period.

Mughals had also craftmanship, ornamental richness and general design in Hindu style.[1*]

(B) MUSIC

In early days the Music had a limited area to spread in Muslims, as to keep up a show of religious austerity. The Muslim rulers were actually fond of Indian music but they did not allow any one to sing or play out of darbar. The Mughal rulers also allowed music in the royal court. Only Aurangzeb disallowed it in the court. The music became popular gradually in the public and chiefs of the court.

Music became only the source to unite the hearts of Hindus and Muslims and so could not be destroyed by the invaders. Early invaders (Muslims) were having highly poetic sense from ancestors, but due to intolerant and puritan attitudes, they did not mix the music in their poetry even then it did not out. The Sufis knew the fact that music and poetry had a very close relation. So they popularised the music among Muslims. The new Mughal invaders adopted the music in the same spirit.[2*]

1*. Unesco, Studies in the Cultural History of India p. 289.

2*. K.T. Shah, Splendour that was Indian, Culture & Civilization p. 250-251.

Indian music was regarded as superior to the music of any country. Mughal rulers were noted for the love of music and were passionate for Indian music. So they accorded the patronage of art of Indian music in their courts.

Arab music was influenced by Indian music. An Indian insturment the 'Kinger' which is made of two guards was very popular in Arab Muslims. An Arabic author from Andalusia praised about tones and melodies. He witnessed that many of the technical terms of even Arab music were borrowed from India.[1*] Muslim musician adopted 'Dhrupad' from Indian Music.[2*]

Mughals were surrounded by musicians and fiddlers. They were votary of music and found profound relief and pleasure in this enchanting art. They found no harm in patronising music as they also recognised the fact that a common or national harmony be maintained in India by adopting national musical art.[3*]

1*. S.M. Ikram, Muslim Civilization in India, p. 16 - 17.

2*. J.N. Shelat, Akbar, 1955, p. 344.

3*. S. Abid Hussain, Indian Culture, 1963, p. 262.

Rise of Sufism and a long stay of Muslim rulers in India, made lover of classical music of India. Actually music came to its full form in Mughal period. Lanepoole also stated that the singing of a good song was appriciated in the time of Babur also.[1*] He was very fond of music and famous as a poet. Humayun took another step. He fixed Monday and Wednesday for the purpose of music and singers. He arrested one prisoner Bachhu who was a great musician at the time of Mandu invasion. He pardoned him and also made him a musician of his court.

Humayun maintained a special class of musicians and singers called Ahil-i-Murad Ahl-i-Jarab or the party of amusement.[2*]

Akbar was a patron of music. He gave shelter to all the musicians. It shows his love to the art of music. At least 35 musicians glorified the Akbar's court. Hindu men and women were also having a great

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1*. Kishori Saran Lal, Twilight of Sultanate, p. 242.

- Lane Poole, Medieval India, p. 257.

2*. S.M. Jaffar, Some Cultural Aspect of Muslim Rule in India, p. 257.

place in Akbar's court.[1*]

Indian music never gave up its real traits inspite of foreign influence. Mira, Surdas, Tulsidas, Tansen, Swami Haridas, Pundarikha, Vitthal, Baba Ramdev of Gwalior etc. were the great composers and singers of Akbar's age, which was called the Golden Age for Indian music.[2*]

Akbar's court was divided in seven divisions, in which one day was fixed for each musician i.e. Hindus, Iranians, Turanie, Kasmiris, both men and women.[3*]

Jahangir was also noted for the love of Indian music. Many hundreds of musicians and dancing girls were paid stipend according to their worth during the rule of Jahangir Badshah. These musicians and dancers were called in the court in day or night when the king or his women wanted.[4*]

Mughal Emperor also patronized Music. Abul Fazal stated nearly forty prominent musicians who flourished

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1*. Ain-i-Akbari, Bloachman, p. 611.

2*. S.M. Jaffar, op. cit. p. 260.

3*. Abul Fazal, op. cit, p. 611.

4*. S.M. Jaffar, op. cit. p. 260.

in Akbar's court. The main artists were from Gwalior, Malwa and Kashmir.

Tansen had good command on 'Dhrupad'. Bilas Khan invented 'bilas todi' syle of music.[1*]

Shahjahan patronized the music. He had thirty prominent musicians and instruments at his court. The musicians were rewarded a huge amount for the good performance. The Khyal or ornate school of music began to arrest itself.[2*]

Gazal and Rekhta were very popular in the masses during the reign of Jhangir.

Shahjahan was also fond of playing on Veena a Hindu musical instrument. He had a melodious voice and fond of listening Indian music at night time for two or three hours daily for relief and pleasure.[3*] 'Dhrupad' was his favourite 'rag' which was sung by Lal Khan, a son of Tansen and his pupil.[4*]

Aurangzeb, the last great Emperor of the Mughal

1*. S.M. Ikram, Muslim Civilization in India, p. 251.

2*. S.M. Ikram, op. cit. p. 251.

3*. Bhagi, M.L. op. cit, p. 260-262.

4*. Banarsi Prasad, History of Shahjhan, p.268.

Empire had a love with music when he was a youngman, but after getting the throne he banned on the music in the royal court. He ordered all the musicians to leave the court. Even poets and singers had to leave the court. But it resulted a boon for Indian music, as now the music was flourishing away from the court. Hindu Rajas and Chiefs patronised the Indian music, which were later on called 'Gharanas'. After Aurangzeb the Indian music again came to Mughal Darbar.[1*]

Aurangzeb studied the Indian music as he had a great interest in the beginning, but later on he became against the music due to this deepening puritanism.[2*] The music was discouraged by Aurangzeb in his court but it did not suffer by this. The upper classes and nobles patronized the music and a number of books on the history and theory of Indo-Muslim music were written during his reign. Fakirullah (Safi Khan) the governor of Kashmir wrote the famous book 'Rag Darpan' (The

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1*. Ishwari Prasad, Hisotry of Medieval India, p. 262.

- Maasir-i-Alamgiri-of Saqi Mustad Khan (Translated by Sir Jadunath Sarkar), p. 313.

2*. S.M. Ikram, op. cit. p. 252.

mirror of music). It seems to be a translation of 'Man Kuthal' written at the court of Raja Mansingh of Gwalior. Music got an unprecedented vogue under Jahangir Shah and his great grand-son Muhammad Shah. The 'Khayal' was very popular inconformity with court tastes. The musicians adopted legends and developed the 'Krishna Cult' under the patronization of the nobles.[1*]

Indian folk music influenced the Mughal musicians within the court and outside the court. Mughal music became very popular in Northern India with many popular mode of musical composition.

When music came out from the Mughal court, it became very popular in public, called 'gharanas'. In North India most of the 'gharanas' were of Musilms. Even it was said no other can be so excellent as Muslim musicians in India.[2*]

Khayal, Dhrupad, Qavvali, Ragdarpan, Thumari, Gazal and Tappa were the boon of Indian music. A

1*. Ibid, p. 252.

2*. M. Mujeeb, The Indian Muslims, p. 519.

combination of Persian and Indian music presented the values of both. Lahjat was the first book in Persian on Indian music. The Indian music was studied by the Sanskrit books like Sangit Ratnakar, Nrtya Sangrah, Sangit Binod, Sangit Kalpana and works of Matang. All Sanskrit books of music were translated into Persian. It is safe to assure that Indian Muslim society as a whole appreciated Indian music.

Sitar is a combination of the Indian Veena and Iranian Tambura. The 'tabla' is a modification of the Indian 'Mradung'. Qavvali is nothing but a fusion of Hindu Iranian system which is considered a light song and not purely classical.[1*]

A new movement in music started by Amir Khusrau, continued also in Mughal period. The Muslims patronised and fully devoted to Indian music and also passionate for Music.[2*]

1*. Unesco, Studies in Cultural Hisotry of India, p. 290.

2*. Rogers and Beveridge, Tuzk-Jahangiri-or Memories of Jahangir, Vol. II, 1909-1914, p. 86.

- Badshahnama II-5-Abdul Hamid Lahori ed. Kabiruddin Ahmed and Abdur Rahim, Vols II, 1867-1868, p. 5.

- Tabquat-i-Akbari of Khwaja Nizamuddin Ahmad, Tr.-E.De, M.A. Vols III, 1927-1939, p. 252.

- Mohammad Yasin, A Social History Islamic India, 1605-1748, 1958, p. 92.

The greatest contribution towards music was made by Wazid Ali Shah of Oudh and Shori Miyan of Lucknow. 'Thumari' was the contrbution of Wazid Ali Shah while 'Tappa' was of Shori.[1*]

(C) ARCHITECTURE

It is confirmed after seeing the architecture of Mughal period that the Muslim borrowed many features notably, lintels and brackets-capitals from Hindu tradition.[2*] Pillars, brackets, balconies, windows, railings, which were adopted in Muslim architecture are of Hindu origion.[3*] The sun window or horse shoe is the invention of Hindus which was used since long in India. Another scholar Rivoira is also of the same view that horse-shoe was practised in India for mere decoration and not for structural purposes.

Havell is also of this view that pointed arch, stitlled arch and the trefoil or foliated arch which

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1*. M. Mujeeb, The Indian Muslim, p. 518.

2*. Garret, Legacy of India, p. 233.

3*. Whoolsely Haig, The Cambridge History of India, Vol. III, p. 589.

were used by the Muslims in India, originally Buddhist. Muslims, in India saw niches in Buddhist Viharas They influenced to see nitches in Buddha temples and convinced to adopt them as it is. Even they projected the niches with mehrab in their prayer places-Mosque, which was considered the heart of mosque.[1*]

Actually Mughal Architecture is nothing but combined growth of Indian style in some modified setting.[2*] Hindu art enriched the Islamic art in India because the Muslims had no contact with other Muslim countries.[3*]

Each architect was free to adopt any style without any strict conception of Hindu and Muslim. It caused the characteristic feature in dome and pointed arches equally with Hindu character-horizontal construction with full Indian decoration.[4*]

1*. Havell, INdian Architecture, p. 5-6.

2*. S.C.Sarkar and Dutta, Modern Indian History, 1942.p. 218.

3*. Vinsent Smith, Akbar The Great-Mughal, p. 300.

4*. Ibid, p. 320.

Hindu architecture has the feature of strength, passion and fertility and rich in sculpture.[1*] So Hindu artists introduced their own ideas in Muslim architecture and transformed the culture sensibly.

Now Mughal style became fully classic and elegant and adopted by all the Mughal Emperors in Delhi, Agra and Fatehpur Sikri.[2*]

The Mughals left behind the monuments which shows a great achievement of Hindu talent. The Mughals used it either deliberately or unconsiciously but evolved the Mughal architecture.[3*] The Mughals learnt three broad features of Hindu Art - the element of grandeur, originality to the grace and decoration.[4*]

The Mughal architecture actually was influenced by Jain, Buddhist, Hindu, Dravidian and Chalukyas

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1*. Unesco, Studies in the Cultural History of India, p. 289.

2*. M.L. Bhagi, Medieval India Culture and Thought, pp. 315-317.

3*. S.R. Sharma, The Making of Modern India, 1951, p. 153.

4*. Mohan Lal Vidyarthi, India's Culture Through the Ages, p. 302.

styles.[1*]

Actually the Architecture of the Mughal period represents a happy blending or synthesis of Muslim and Hindu art traditions and elements.[2*]

(D) PAINTING

Painting has been little practised after the fall of the Gupta Period. But it received its strength in the Mughal Period. Painting could be survived due to patronage of Hindu rulers when it lost the patronage in Sultanate Period. Then it continued in the court of Mughal Emperors.

The Hindus who had embraced Islam continued to opt old habits and hobbies altogether. Now the painting was not neglected by the Indian Muslims and even not opposed so much as it was before. So a large majority adopted the art of painting. The Mughals came out side and had imbibed Persian ideas in this art and persuaded to continue in the Muslim society. Even otherwise,

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1*. Garret, Legacy of India, p. 232.

2*. Kalikankar Dutta, Modern Indian Hisotry, 1942. p. 227.

some rulers did not take much interest but the people in general cultivated it to a great extent.[1*]

There was considerable patronage of art of painting in Mughal Period inspite of the clear discouragement in India.[2*]

Mughal painting started in India as an exotic plant but developed and acclimatised to the Indian soil with full bloom having many typical Indian features.[3*]

The subjects of Mughal painting were portraits of living personages, scenes of natural life like hunting wild animals etc. Pictures of birds and animals were very realistic.

Percy Brown remarked after observing the Mughal paintings that the painters had full devotion to the delineation of likeness and realism was its key-note.

The purely Hindu tradition of Rajput or Kangra

1*. M.L. Bhagi, op. cit. p. 239.

\- S.M. Jaffar, op. cit. p. 123.

2*. M.Mujeeb, Indian Muslims, p. 160.

3*. M.L. Bhagi, op. cit, p.241.

schools of art adopted by the Muslim painters in Mughal Period. Another feature exquisite of Mughal art was miniature painting and book illustrations.[1*] So the use of golden colour was very common in Mughal painting.

Strikingly beautiful paintings and mosaic had seen in Mughal Period in full swing. Painting as an art was adopted by Muslims in most cases.[2*]

Babur, who was much interested in the art of painting, brought with him all the fine and choisest specimens of paintings. Such paintings intermingled with the art of Indian paintings.

As Humayun was in India, he imported two painters- Mir Sayad Ali, a pupil of Bihazad and Khawaja Abdus Samed. Fifty painters did the work of Hamza Nama only in 1575 A.D. with the assistance of Hindu artists.[3*]

In Islamic country except India the use of picture was probibited. But a school of art was formed and got impetus under the patronage of Akbar.[4*] The concept

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1*. S.R. Sharma, The Making of Modern India, 1951. p. 151-152.

2*. D.S. Margoliouth, Mohammedanism, 1926. p. 226.

3*. Lucilla Schalberg, Historic India, 1968. p. 164.

4*. W. Crook, Islam in India, p. 147.

of painting was changed altogether during the reign of Akbar. It was from idolatory to a means of teaching the existence of God. So , now the painting got patronage in Mughal court and a set work on painting was started.

Hindu art of painting was specially praised by Abul Fazal and declared that Hindu pictures surpass Muslim conception of things. He also said that a few indeed in the whole world were found equal to them. Akbar was influenced to see the inanimate objects painted by Hindu Painters and did not hesitate to say that these paintings look as if they had life. Hindu features of art-minuteness in detail, the general finish, the boldness of execution were incorporated and adopted by the Muslim painters in their work.[1*]

Actually painting was encouraged by Akbar at the time of his accession. A painting galary was established in the palace from the selected paintings of His Majesty's choice. Every week new paintings were presented by Darogas to the emperor. Painters were rewarded by Akbar by presents or increase in their salaries. Khwaja Abdus

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1*. S.M. Jaffar, op. cit. p. 241.

Samad was rewarded accordingly.[1*]

His Majesty, Akbar gave a very good encouragement to the drawing or making a 'tasvir'. He had a different version about painting. He looked upon it as a means of study and amusement both. So the art flourished and many painters were patronised and reputed at his time.[2*] Mir Sayyad Ali of Tabraz, Khwaja Abdus Samad, Daswant, Basawan, Kesu, Lal, Mukmd, Muskin, Farrukh, Madhu, Jagan, Mohesh, Tara, Sanwlah, Hariban, Ram etc. were famous painters of the time. Out of seventeen painters thirteen were Hindus. The painters portrayed the emotion of people in Hindu style under Akbar.

Upto the time of Akbar begotted followers of Islam were opposing the art of painting, but after that they observed some truth in the painting as a creator and felt nothing objectionable to adopt the characterstic features of Indian art of painting. Abul Fazal quoted an instance in his book that once His Majesty, Akbar remarked after seeing a drawing and painting near him

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1*. J.N. Shelet, Akbar, Vol. II, p. 343.

2*. Ain-i-Akbari, p. 107.

\- Eliphinston's History of India, p. 174.

and told that who hated painting, disliked by him. He also remarked that painting was a means and source of knowledge.[1*]

Actually the Indian painting got full impetus during the reign of Jahangir, the Prince of Artists and most fastidious critic of art. He himself was a good painter.[2*]

The emperor Jahangir honoured the most famous Mansur with a title of Nadir-ul-Asr (wonder of the age). Hindu painters-Bishan Dass, Keshav, Madhav and Tulsi were also reputed in the court and patronised by the emperor.

The striking features of Hindu painting at Jahangir's time, were the fidelity to nature, flower studies which had taken place in Mughal painting and painted on palace walls. Even portrait painting was very popular. It is un-Islamic to paint human figures, but scenes of hunting were painted with unusual fineness. Sir Thomas Roe and Terry also praised the painting work

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1*. Ain-i-Akbari, p. 108.

2*. S.M. Jaffar, op. cit. p. 242.

and struck with wonder to see the skill of the court painters.

Percy Brown remarked that the soul of painting parted away after the death of Jahangir. Real spirit died and remained only outward form under other emperors.

Shahjahan was also a good painter and was well versed in art of illuminating books. Miniature and portrait painting got impetus and it became compulsory to beautify the border with the birds and butterflies, flowers and foliage. It is thus, the use of living being was borrowed from the Hindu art.[1*] The decoration of the border is borrowed by the Muslims of India from the ancient manuscripts, specially the manuscripts of the Jains of Gujarat. They depicted in their manuscripts of scared books small pictures and lives of holy saints. Bold lines with a sweeping brush was continued since Sultanate period. There was an addition of using more colours in Mughal period.[2*]

The painting was also patronised by Dara Shikoh,

1*. S.M. Jaffar, Medieval India Under Muslim Kings, 1940, p. 243.

2*. Ibid, p. 245.

the eldest son of Shahjahan, as a posterity. One of his album is still preserved in India Office Library. It bears an inscription, "This Album was presented to his nearest and dearest friend the lady Nadira Begum, by Prince Muhammad Dara Shikeh, Son of Emperor Shahjahan in the year 1641-42 A.D." The artist, painters, sculptures and musicians were despired by Aurangzeb. They were deprived of the state patronage and declared heretics. According to Islamic Law the Hindu sculptures and fresco paintings were mutilated and even destroyed. The paintings of Sur Mahal at Bijapur and Akbar mausoleum at Sikandra were defaced by him. Even then there are some instances that Aurangzeb accepted the art of painting knowingly or unknowingly. When he arrested his father, Shahjahan, in Mussamman Burja at Agra Fort, he usually got the portrait of Shahjahan's condition of physical health. He was also interested to know his adventures and exploites through the pictorial records.[1*]

So the painters were trained in the imperial court. They depict the scenes from the Hindu epics

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1*. S.M. Jaffar, op. cit. p. 244.

and romances which were purely in Hindu character but in the Mughal style. In this way the spirit of Hindu art placed in Mughal painting.[1*] Actually painting developed from the sixteenth century. On ward it became truely Indian under the Muslim artists and adopted mode of painting as the expression of a people's soul.[2*]

(E) THE STYLE OF BUILDINGS AND HOUSES

The buildings were built in a giant form but were decorated like jewellers in Mughal Period. The art of building was influenced from the Rajput Building Art in Mughal times.

Actually Arabs had a little knowledge or even no skill for the art of building.[3*] So the Indian influence is prominently visible in the art of Mughal's buildings in India, as the sculpture and masons were Hindus, who acquired the art of building from the time of Ellora and Ajanta.[4*]

1*. Jadunath Sarkar, Studies in Mughal India, p. 191.

2*. Beni Prasad, The Hindu Muslim Question, 1941, p. 11.

3*. Whoolsely Haig, The Cambridge History of India, Vol III, p. 569.

4*. Garret, Legacy of India, p. 232.

The Mughals learnt proportionate massing of building and disposition of their parts and carving in stone. The plain dome changed in to the ornamental lotus. They adopted the established fashion of Hindu buildings in brick and adorned the structures with chiselled and moulded enrichments. Walls, turrets with courses, mouldings, panels, niches, rosetters, the chain, the bell battlement and quatrefoil were used in the buildings are of Hindu origin.[1*]

The pointed arch or radiating arch are the innovation of Hindu builders and used in Muslim buildings in Mughal period.[2*] Muslims used wood in their buildings as the chief building material in Kashmir.[3*]

According to Furgusson- there is nothing more remarkable in Akbar's character as his toleration which influenced all activities. He had the same love and

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1*. Ibid, p. 232.

2*. Garret, Legacy of India, p. 242.

3*. Whoolsely Haig, The Cambridge History of India, Vol. III, p. 638.

appreciation of his Hindu subjects as he had for co-religionists and for whatever reason be it policy, be, it respect - he had the same love towards Hindu Arts as he had towards his own. Consequently in all his buildings there was a harmony of the two styles.

It can be justified that the Mughal Culture flourished in three regimes of Akbar, Jahangir and Shah-jahan's period was the golden period of Mughal culture.

Hindu Muslim features can be seen in Akbar's time buildings. Sometimes Hindu feature was predominent and some times Muslim in erecting the buildings. Civil structures were purely of Hindu style.[1*]

Fergusson also accepts that Akbar had love with Hindu Art. So he exercised and adopted the Hindu style in his buildings of Agra and Fatehpur Sikri. The buildings of Fatehpur Sikri are decorated ornamentally and a master piece of planning construction of Indian origin.

Hindu influence can be seen in Salim Chisti's tomb. White marble, square domed, columns and poarch with marble lattices, rich mosaic flouring have been

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1*. V.A. Smith, Akbar The Great, p. 321.

used in it.[1*]

The double storeyed edifice of Birbal (Birbal Mahal) was decorated ornamentally. Hindu art features were used in the construction of the building. The Central pillar of Dewan-i-Khas or Hall of private audience is fully Hindu style. The brackets which are supporting the Emperor's seat are decorated and it is a fine piece of Hindu culture.[2*]

Buildings of Agra Fort were also influenced by Hindu Style. The Jahangiri Mahal is mingled with more Hindu style in architecture and design. The palace has square pillars and bracket capitals which were richly carved and decorated. The virile imprint of Akbar can be seen here.

Percy Brown also observes that Rajput Citadels were used as models in the Agra Fort. Many buildings of the Agra Fort were built by Akbar after Bengali and Gujarati style.

Buddhist influence in constructing the building, is found in Mughal Period. Akbar's Mausoleum at Sikandra

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1*. M.L. Bhagi, op. cit. p. 322.

2*. Ibid, p. 323.

near Agra is fully designed after Buddhist Viharas.[1*]

After introducing Din-i-Illahi, Akbar changed the mosque and prayer rooms into store-rooms and even put them in the charge of Hindu watchman.[2*]

In the same fashion the buildings of Fatehpur Sikri including Akbar's office -Diwan-i-Am were built on Hindu design with projecting Veranda, roof over columns.[3*] The buildings of Fatehpur Sikri had decorative features and copied from the temples of Jains and Hindus.[4*] Jodhabai's Mahal at Fatehpur Sikri is built after Hindu style.[5*]

The Central Lotus Throne Pillar of Diwan-i-Khas of Fatehpur Sikri is originally a Hindu conception. The Panch Mahal (five storeyed pavillion) is thoroughly the plan of the Indian Buddhist Viharas in conception

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1*. Fergusson, Hisotry of India & Eastern Architecture p. 320.

2*. Humayun Kabir, Islam in India, p. 641, op. cit

3*. Garret, Legacy of India, p. 249.

4*. Mohan Lal Vidyarthi, op. cit. p. 302.

5*. S.R. Sharma, The making of Modern India, p. 153-154.

and construction.[1*]

The ornamental part of the Taj Mahal is the product of the Hindu generations.[2*] According to Percy Brown the craftsmanship of the Taj Mahal is fully done by Hindu craftsmen. Ornamental designs and beautiful decoration are purely indigenous. The task of decorating the Taj Mahal was entrusted to a group of Kannauj.

The cupolas of the Taj Mahal with their wide caves are Hindu in origin. It is built on the basis of vaulted ceiling of the Hindu temples.[3*] The design of dome like bombous has exclusively taken from Hindu and Buddhist temples. The bombous dome has a feature of Indian origin of erecting it as a band of lotus petals. It has Hindu symbol of finials.

Moti Maszid 'Pearl Mosque' at agra has provided a galary for ladies in which lattice of carved marble is one of the most beautiful production of Indian art.[4*]

1*. Mohan Lal Vidyarthi, op. cit. p. 302.

2*. S.R. Sharma, op. cit. p. 155.

3*. Whoolsely Haig, Cambridge History of India, Vol. IV, p. 565.

4*. Burton, Pilgrimage ii, po. cit. p. 343.
- Smith V. A, op. cit. p. 432 ff, Akbar the Great.

Similarly the tomb of Itmadulla-daulah at Agra, wholly built of white marble and decorated with precious stones influenced by the Gol Mandal Temple at Udaipur.

The Hindu palaces of Rajputana, Malwa, Amber, Jodhpur, Bikaner etc. were built by the Mughals with the colourful requirements of the Hindu princes. Stone structure of these buildings are exclusively of Hindu style.[1*] Fort of Raja Man Singh at Gwalior influenced the Mughal Forts of Agra and Delhi and the buildings of Akbar and Jahangir. The pillars supported with wide spreadly caves are more similar with the temples of Gujarat. Mughal craftsmen elaborated their ideas.[2*]

(F) CALLIGRAPHY

The art of calligraphy has a great reflection of expression of the Islamic spirit. Writing and calligraphy were started in Islamic world from tenth of century A.D. Early calligraphy was seen in inscriptions on tombstone. This was the great example of another interesting group in Archeological History.

Arabic calligraphy came to India but with a

1*. S.R. Sharma, op. cit. p. 153-154.

2*. Ibid, p. 154.

beautiful feather. In Muslim countries mostly plaited are found in 'Kufi'. In India also it was rare. The inscription that were used in religious buildings in India are mostly huge 'naskh' like Qutub Minar. The inscriptions are not beautifully or correctly inscribed as Arabic letters and were not easy to the Hindu stone cutters. Only in Mughal period complicated forms like rosettes, etc. were used in the building. The legance and beauty of Arabic inscriptions is found in the buildings of Agra, Sikandra and Delhi.[1*]

The Islamic religious artist expressed their insight feelings in the sacred character of writing and they got the most important means of decoration. They began to play in mosques madarsas, mausoleums through the art of calligraphy.

Most of the minarets of the Iranian Indian zone were decorated with elaborated bands of writings which contained Quranic verses as well as Historic dates. Interlaced writing was used in decorating the front portal around the main entrance.

Simple 'Kufi' script was used in filling the

1*. Anne Marie Schimmal, Islam in the Sub-Continent, 1980, p. 107.

grazed brick walls with pious words and domes were also covered with lotus and inscriptions composed of arabic sentence of sacred name.

The 'Kufi' is an angular script in artistic form on tombstones.

Actually in India the first calligraphy is stone was found in Qutub Minar in 13th century in cursive script but the bands of the most intricate 'Kufi' are inscribed with bold monumental 'sthuluth' which is different from Iran and Egypt.[1*] The 'sthuluth' inscription was also not in decorative order in the earliest time in India but it got graceful outlook in Mughal period as the rulers were lovers of beauty.[2*]

The tombstone and sarcophagus of rulers and saints were always decorated from the earliest times. 'Kufi' and other styles were used in it. The use of 'Kufi' in India was different from that of Mecca, Madina due to indigenous environment.

Another style 'nastaliq' was used in India in

1*. Annemarie Schimmel, Islamic Calligraphy, 1970, p. 8.

2*. Ibid, p. 4.

Urdu. It was used by a highly civilized, sophisticated people in India. 'Nastaliq' applies substantial, equal, forceful dominating and arbitrary and polished and small style of writing.[1*]

Now the artist adopted and even developed a new style of 'Kufi' writing where "the top of the alifs were twin horned". It is so called development of art of calligraphy in Indo Muslim country. The superb decoration of 'Kufi' got a full impetus in India as this country is always believed in decoration and beautifulness of the stone which are very stiff. The foremost example is found in Bhambhore near Karachi, where an inscription was used in ornamental and with floral motif.[2*] So we found that lovely foliated and floral 'Kufi' was carved in India.[3*]

In India in 12th, and 13th centuries letters on stone was not so elegant in form. The artists combined them and the plaits and knots were not dependent

1*. Ibid, p. 9.

2*. Ghapur, The Calligraphy of Thutta, p. 49.

3*. Annemarie Schimmel, Islamic Calligraphy, 1970, p. 6.

upon letters but formed regular ornaments of their own. Sometimes the upper end of the letter carved in such a manner that another inscription was formed a plaits belonged to two different levels.[1*]

The stone tobms, in graveyards were decorated with Qoranic verses, religious words like the basemala or the name of God and his Prophet. Elegant cursive writing is used in the hanging style.

In early period the tombstones were of very stiff type and lacked decoration and beauty. But this tyle could not continue for a long time. The artists started decorating the letters in splitting up the upper ends and transforming the shape into little leaves, palmates, flowers. This development took decades.

The Khatt-i-Bihari which is found in the later part of Medieval India is the result of the graceful Eastern Qoranic Script. Eric Schoeder classified this as simpler type or badi script. Even recent time this style used in India.[2*]

1*. Annemarie Schimmel, Islamic Calligraphy, 1970, p. 6.

2*. Annemarie Schimmel, Islamic Calligraphy., 1970 p. 5.

In India calligraphers were also patronized as other artists like musicians, architects, painters, writers etc. by the Muslim rulers. They were also rewarded for the beautiful writing. Not only this, some of the rulers were very fond of writing themselves. The prince Dara Shikoh the heir of the Mughal Empire was one of them, used to write very beautiful copies of the Qoran.[1*]

Eastern part of Muslim world had a great progress in the skill of writing Arabic script and developed the letters in harmonising form. But the west Islamic world became poor in producing good calligraphy.[2*]

Undoubtedly it can be said that the actual art began in Muslim culture from calligraphy. The calligraphy is a highly esteemed form of art which was used by the Muslim artists in decorating inscriptions. The writing was used in decorating element of architecture and small objects like carpets, textiles and utensils. Arabic scripts were in the form of leaf,

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1*. Ibid, p. 8.

2*. Ibid, p. 10.

flower and even in the form of animals, mainly birds.[1*]

Actually calligraphy satisfied the artistic needs of human nature in Islam. As all the forms of pictorial represention were greatly curbed in Islam, the calligraphy occupied a particular place in Muslim civilization. Only writing was considered a suitable outlet for artistic creativity of Muslim artists.[2*]

In India the art producing chronogram or writing in mystical circle was elaborated and decorated with a great skill, which was used in quoting a meaningful word or Qoranic sentence.[3*]

1*. F. Rosenthal, Four Essays on Art and Literature in Islam, p. 54.

2*. E. Rosenthal, Four Essays on Art and Literature in Islam, p. 57-58.

3*. Annemarie Schimmel, Islamic Calligraphy, 1970, p. 12.

CHAPTER VI

LANGUAGE

(i) SANSKRIT AND PERSIAN

Literature of a country is the mirror of social, political, philosophical and cultural aspects of the period. Trade relations of Turkish rule with India promoted the knowledge of Indian languages and. they excahnged their ideas through the language.

Indian Muslims urged a language for their mission exercise, as the language is a media of expression of human being. Muslims were new to Indians when they came to India and wanted to express their ideas, so they had to study the language of the country not only this they studied the regional languages of India. Secondly Muslims needed the education for the development of religious environment in India. Thirdly Muslims needed a language for conversation between their Indian wives and Children with the native people. So the conqueror learnt and tried to understand the language of the country. Fourthly, it was a great need for the

Muslims to know about India through its literature, for their survival with the alien people.

The root of the language in India was Sanskrit only, so Persian and Sanskrit intermingled and became Hindustani in India. Sanskrit is the oldest language of India and continued in some or the other form in Mughal period.

Arabic and Persian were the two languages for expression of the Muslims during the Medieval period in India. So the Muslims translated the Sanskrit books into Persian, the very common language of the Muslims.[1*] Sanskrit was a subject of interest of so many Muslim rulers to know about it. The court language was Persian even then Sanskrit never lost its domination on scholars throughout India. Sanskrit survived at the crusial period when the circumstances were not in favour of its development during the Medieval period in India.

Persian was having its existence in India under the influence of Hindi and local Prakrit and Indian dialects. Persian had a total different atmosphere in India. So the form of Persian could not be the original as in Persia and deviated slowly from its

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1. Ghokale - Making of the Indian Nation p. 364.

centre. The pronunciation of Persian was changed in India. The use of particular words and phrases changed its original form in India.[1*]

The Mughals wanted to establish a strong kingdom in India, so the desire of ruling over India compelled them to encourage the indigenous language Sanskrit. The Mughal Emperors commanded their courtiers to study and translate Sanskrit works into Persian like the Atharva Veda, the Upnishads, The Ramayan, The Mahabharata, the Bhagwat Gita, the Harivansha and the other Puranas[2*]

The Atharva Veda, one of the four divine books of the Hindu was translated from Sanskrit to Persian by Hazi Ibraham of Sarhind.[3*] Ancient Sanskrit book, the Mahabharat was translated into Persian under the supervision of Naquib Khan Maulana Abdur Quadir Badauni and Shaikh Sultan of Thaneshwar. The Ramayana, life

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1*. - M. Abdul Ghani, A History of Persian Language and Literature at the Mughal Court, p. 174.

2*. Beni Parsad, Hindu Muslim Questions, 1941, p. 10-11.

3*. Bloachman, Trans. Ain-i-Akbari, Abdul Quadir Badauni, p. 105.

history of Rama Chandra was also translated from Sanskrit into Persian by Al Baruni at the command of Akbar.[1*] Akbar also admired the translation of Singhasan Battisi. His Majesty had heard a great appreciation of it. So Abdul Quadir Baduni was deputed to translate the text.[2*]

Shaikh Abdul Faizi was the first man who studied Hindu literature and science and translated many Hindu works from Sanskrit to Persian.[3*] He studied systematically every branch of the knowledge of the Brahmin. Not only Sanskrit works in poetry and philosophy, he made a version of the 'Bija Ganita' and Lilawati' of Bhaskaracharya, the best Hindi book on algebra and arithmatic.[4*]

So far as the success of Akbar in India we grant his abilities more but he was also fortune enough that his advisers, friends were of a high calibre. Among them good administrators were Mansingh, Amir Fathullah Shiraji, Todar Mal, Kwaja Mansur, Scholar Nizamud-Din Baksh and Historian Badauni and Abul Fazal and his elder

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1*. Ibid, p. 104.

2*. M. Mujeeb, The Indian Muslims, p. 333.

3*. Elphinstone Mountstuart, History of India, p. 397.

4*. Ibid, 1889, p. 533.

brother Abdul Faizi. Actually cultural history of Islamic India is gifted by Abul Fazal and Faizi. According to Badauni he was the most learned man of the times. His main contribution was to give a right direction to the education of the time. He improved the curriculum of the school.[1*]

Persian Sanskrit Dictionary was prepared by Parsi Prakash and published it. Guru Granth Sahib was compiled in Akbar's time only. Abdul Quadir (Al Badauni) thereafter translated the Nazat-al-Rastud, selection from the 'Rajtarangani', a history of Kashmir.[2*]

Dara Shikoh wrote Sufi Vedant philosophy and through these he tried to show similarity between the Hindu and Islamic Religion. He also compiled Vedas and considered them as divine relations. He said Vedas were equal with Quran. Dara Shikoh was a scholar of Persian as well as Sanskrit. He translated Upnishada into Persian which is a great event in world History.[3*]

1*. S.M. Ikram, Muslim Civilization in India, p. 151-154.

2*. M. Mujeeb, Indian Muslim, p. 333.

3*. Ibid, p. 330.

(ii) Hindi and Urdu

Hindi was promoted by Sufis. They were very much affected by the sounds of Hindi words. They felt that Hindi is soft and touching, its expression is direct. Its melody is soft and clear and stimulates humbleness, submissiveness and modesty. They found a tenderness, a delicacy in the expression of Hindi.[1*]

Actually Hindi made its way in the state since the time of Alaud-Din Khilji. Indian manner was adopted in composing hymns. The Sufis gave a great assistance in developing Hindi in Mughal period.[2*]

Hindi became the court language next to Persian in Mughal period. The rulers patronised it with a great enthusiasm. Akbar started to have Hindu Kavi Raj along with Persian Malik-ul-Shura . Hindi language was already enriched by Malik Muhammad Jayasi and Kabir. Tulsidas was the greatest poet during Akbar's reign.

1*. Ibid, p. 171.

2*. Mohammad Yasin, A Social History of Islamic, India, 1605-1748, p. 91.

Court poets were Kavi-Raj Birbal, Abdul Rahim Khan-i-Khana-the great famous general of Akbar. The title of Kavi Raj was continued even in the reign of Aurangzeb.[1*]

The Mughals were busy to translate Hindu religious books into Persian to understand each other and to remove the differences between the Hindus and the Muslims.

The influence of Hindi over Persian was seen in India at the time of Babur's Padshahi in India.[2*] As Akbar came into power, the history of Hindi literature entered upon a new epoch. Due to his tolerant spirit Hindi reached to its climax. The verses written by Abdur Rahim were appreciated as the work in Hindi. Apart from him other courtiers of Akbar Todermal, Raja Bhagwandas, Man Singh and Birbal also wrote the verses and did the work for the cause of Hindi. Amongst the poets Birbal won the title of 'Kaviraj'. Akbar commanded Abdul Quadir Badauni and Abul Fazal to translate the Hindi wroks into Persian as he got the divine faith

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1*. S.M. Ikram, Muslim Civilization in India, p. 243.

2*. M.L. Bhagi, Medieval India Culture and Thought, P. 392.

in these texts.[1*] Akbar opened a department of translation in his court.

Tulsidas wrote the 'Ramcharitmanas' during the period of Akbar and popularised the Rama Cult. One of the branch of Bhakti Cult - was Krishna Cult. Surdas, Nand Dass, Parmanand Dass, Kumban Dass belonged to this cult and flourished during the period of Akbar.

Nabhaji Keshavdass and his pupils Sunder Senapati and Tripathi composed poetry in Hindi during the reign of Shahjahan and Aurangzeb. Sunder Senapati even won the title of Kaviraj and later On 'Mahakaviraj' from Shahjahan.

Bhushan Tripathi was also a great poet. He was patronised under Shivaji and Maharaja Chatrasala of Bundela. Work of Matirma Tripathi Devakavi of Etawah and Beharilal Choube enhanced the Hindi literature. Their patron was Mirza Raja Jai Singh.

Then it became the language of the common people.

1*. S.R. Sharma, The Making of Modern India, p. 156.

and termed as 'Khari Boli' (Hindustani). Later on Hindi was called by Amir Khusrau and then 'Dehlavi' by Abul Fazal.[1*]

Primarily the Muslim rulers were confined to develop Arabic and Persian for their limited co-religionists, but from the time of Akbar, it was felt that if they want to survive in India, they should make efforts for promotion of Hindi learning.

Akbar ordered to translate 'Raga Vibodha' of Somnath from Sanskrit to Hindi then into Persian. He wanted that the Muslims should learn the basic emotive significance of each melody and understand the correct interpretation of 'Rasa' value. Moreover Hindi captivated the human hearts by public recitation.

Urdu is a dialect of the Aryan family language 'Bhasha' which is a part of Sanskrit.[2*] It is said that Urdu was the product of mixture of Hindi and Persian

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1*. Umesh Chandra, Studies in the Cultural History of India, p. 28.

2*. Abdul Quadir, New School of Urdu Literature, 1899, p. 400.

and stated as the Persianized form of Western Hindi. It was spoken near Delhi with the vocabulary of Persian but its grammer was of Hindi.[1*]

Urdu started as a link language between the Muslim soldiers and the courtiers. By this language they understood the orders and the conversation regarding the religion and policies. In which some Arabic and Persian words intermingled in their speech. This new dialect was called 'Rekhta' Urdu. A great literature was written in this language.[2*] Urdu contains some words from Arabic and Persian like 'salam' (greeting), 'badshah' (king), 'parwardigar' (God), 'duniya' (the world), 'paigam' (message), 'pharman' (farman)-(command, decree, order).

Regional languages like Bengali, Punjabi, Marathi developed in Mughal period. Muslim ruler of Bijapur, Ibrhim Adil Shah I (1534-1557) substituted Marathi for Persian as the official language of accounts.[3*]

1*. M.L. Bagchi, Medieval India Culture and Thought, p. 403.

2. Ghokale B.G, op.cit, p. 364.

3. Havell, E.B, Indian Architecture, p. 181.

Islamic education system in India suffered a lot as they were in minority. So they adopted the Hindu system of monitorial, by which the services of advanced students along with the teachers for teaching were taken to educate the Indian masses for preparing their religious actions.1*

In Bengal the Muslim rulers encouraged to write Bengali literature centering round the two epics, the Ramayana and the Mahabharata. The Bengali literature was influenced by Vaishnavism. Even Muslim poets were said by Vaishnavas to have been influenced by Vaishnavism.2*

Bengali Muslims did not know Arabic and Persian so they were more Hindu than Muslim according to their mental background. No Muslim was aware of religion Islam and every one was satisfied with Hindu tales. The Mahabharata used to read in every house of Hindu or Muslim and more remembered God or His Prophet.3*

1*. M.L. Bagchi, Medieval India Cultural and Thought, p. 360.

2*. Jagdish Narayan Sarkar, Islam in Bengal (13th to 19th century), 1972, p. 25.

3*. S.M. Ikram, Muslim Civilization of India, p. p. 172.

and inspiring epic of Tulsidas (b. 1529), in the appealing poem of Surdas (Brijbhasa), in the Kirtan of Ramdas, in the Dingal epic of Prithviraj. The Ramayana was popularised not only by Tulsidas but also by Kambar (in Tamil Nadu), Kirtivasa(in Bengal) and Ezhuthacan (in Kerala).[1*]

Urdu nourished in the South by the Sufi saints and Deccan Kings. Sultan Muhammad Quli Qutub Shah the king of Golkunda and founder of the city of Hyderabad wrote the first collection of Urdu lyrics. Actually modern Urdu poetry began with Wali (1667-1741). As Urdu got its place in literature and adopted by the writers of the metropolis, it developed rapidly and replaced Persian as the court language and principal literary language of Muslim India.[2*]

The regional literature was assisted indirectly by the Mughal rulers. The defusion of education was more in urban areas as the Mughal emperors and the nobility patronised the literature in their courts. It assisted in creating regional literatures and an

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1*. S.M. Ikram, Muslim Civilization of India, p. 177.

2*. Ibid, p. 144.

extensive literature was produced in Bengali, Deccani, Hindi, Sindhi, Pushto, Kashmiri and other regional languages. This could be possible due to the general peace and prosperity in different parts of India in Mughal period.

'Rekhta' the proto Urdu Dakhani or Southern literature got its place in Gujarat, Bidar, Aurangabad and the succession states of Vijayanagar. Wali of Aurangzeb (1668-1744) was the first recognised important poet.[1*]

1*. Sarkar Jagdish Narayan, Thought on Trends of Cultural Contacts in Medieval India. p. 183.

CHAPTER VII

BHAKTI CULT AND SUFISM

Bhakti Cult

The Bhakti cult was the cultural assimilation in the society of India. The doctrine included peaceful, monotheistic and non sectarian movements. The saints evolved themselves in harmonious adjustment of the diverse people and religions. They discovered the path of universal truth. This noble message of universal religion or love and brotherhood of man was imparted in Medieval India by both the Hindu and Muslim saints. Akbar and Dara Shikoh kept alive this doctrine by the saints of the age and was continued till a new stimulus was given by Raj Ram Mohan Roy in the first of nineteenth century in India.[1*]

The medieval Bhakti movement attended its zenith in the fifteenth century a.d. by the lines and teachings of shining saints of the period, and was continued in sixteenth century also. The integrative approach

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1*. Sarkar Jagdish Narayan, Thoughts on Trends of Cultural Contacts in Medieval India, p. 95.

of Kabir, the mysticism of Nanak and the devotional ecstastics of Chaitnya electified the spiritual atmosphere in India.

According to Westcott (Kabir and Kabir Panth) Kabir is usually regarded the earliest teacher to mingle Islam and Hinduism.[1*] Kabir attempted his best to rectify the misunderstanding between Hindus and Muslims. In course of time he became the saint of Hindus rather than of the Muslims. It was due to this only because Hinduism was having simple doctrines. He found that the spiritualism may be easily expressed by adopting Hinduism and also in propogating it.

Guru Nanak (1469-1539) a great religious leader did his best to break the barriers that separated Hindus from Muslims.[2*] Nanak preached unity of God. He rejected polytheism and condemned superstitions and formalised both the religions Hinduism and Islam in one[3*]

1*. Dr. Hidayat Ullah, Hindu Muslim Unity, 1977. p.11

2*. Sarkar Jagdish Narayan, Thoughts and Trends and Cultural Contacts in Medieval India, p. 127.

3*. Max Arthur, The Sikh Religion, 1909, p. 37

Bhakti movements paved its way in the Punjab where there was a great hold of Islam. They were in belief that nothing is real except God. The movement supplemented the doctrine of transformation or rebirth into the theory of Karma.[1*]

Chaitanay paved a new wave of Bhakti Cult better known as Vaishnavism, in sixteenth century in Bengal.[2*]

Dadu Dayal or Dadu (1544-1603) of Rajasthan was the founder of 'Parbrahma Sampraday'. He preached the same message of the Universal religion. He emphasised on Sufi methods of spiritual discipline. He also rejected polytheism, the theory of 'avtar' and preached all men are alike.[3*]

Dadu of Rajasthan, Tukaram (1598-1649) the greatest Marathi poet and Chaitanya in Bengal represented the aspect of Bhakti Cult.[4]

Rajjab preached to know the Universal truth. He said that religions might be different but they

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1*. Hiralal, The Cultural Heritage of India, Vol. IV, p. 594.

2*. R.C. Majumdar, History of Medieval Bengal, p. 206.

3*. R.C. Majumdar, The Mughal Empire, p. 114-115.

4*. S.M. Ikram, Muslim Civilization in India, p. 129.

all lead to the same truth, and the truth has no religion.[1*]

The exponant of Rama Bhakti Cult. was Tulsidas (1532-1623), the contemporary of Akbar and Jahangir. He was the follower of Ramanand. He expounded highest expression of love and devotion to God and quenched the thirst of wear world.[2*]

The Krishna Bhakti Cult was founded by Vallabha-charya (1479-1531). Mira Bai (1498-1546) was ardent exponent of Krishna Cult in North India. She gave devotional literature to the world.[3*]

Bhakti Cult got impetus in Bengal by Chaitanya and his prominent disciples. The Muslims had no knowledge of Persian and Arabic, caused the prevention of propogation of Islam. On the other side the saints used local language and enriched Bengali, literature.

1*. Sarkar Jagdish Narayan, op. cit. p. 115.

2*. Cultural Heritage of India, Vol. IV, 1958. p. 253-254. Haridas Bhattacharya.

3*. Ibid, p. 113.

Their preachings and expressions were also underslash of the local people[1*]

SUFISM

There were far reaching effects of Hinduism on Muslim since the Arab conquests. They were in surprise to see richness of knowledge, philosophical ideas and sublimity of Hindus. They found that monotheism -God is one, was all ready prevailing in India since the ancient time and well known to Hindu saints and philosophers.[2*] Sufi influence is very much found in the literature and religious life of Sind.[3*] Actually Sufism started from Sind. Here Sufism got her literary and religious life.[4*]

Sufism took place in India. The doctrines of Sufism have resemblance with the Vedanta. So is regarded that both Bhakti Cult and Sufism had common origin in India.

1*. Sarkar Jagdish Narayan, op. cit. p. 173.

2*. Dr. Ishwari Prasad, Medieval India, p. 68-69.

3*. S.M. Ikram, Muslim Civilization in India, p.16.

4*. Ibid, p. 16.

The main features of Sufism are Pacificism, the theory of peaceful settlements of dispute, contentment and non-violence, which are mainly the principles of Buddhism. These principles were fully and freely adopted by Sufis of India.1*.

According to Habibullah that Sufism was the result of Indian Vedantism. Sufis created a harmony between the philosophical ideas of Islam and Hinduism. The ideas of Broad humanism and simplicity attracted many Muslims2*.

Sufis adopted the philosophical ideas from Indian principles. They adopted the 'Nirvana' of Buddhism as their social idea of 'Fana' (the liberation from existence). The 'Analhaque' (I'm the truth) of Mansur is derived from the Vedantic 'Soham' (I'm that), and the 'Paspanfas' of Sufis is adopted (from Yogic exercise of breathing. The Hindu 'Japa' is borrowed by the Sufis as the 'Zikr'. The 'Tasbik' is taken from Buddhist 'Mala'.3*.

1.* Hiralal, The Cultural Heritage of India, Vol. IV. p. 593.

2*. Habibullah, Foundation of Muslim Rule in India, p. 305.

3* Philip K. Hitty, History of Arabs, p. 435.

According to R.C. Zachner (Hindu Muslim Mysticism) 'Sufism is Vedant in Muslim dress. 'Some fundamental tenets of Sufism about Absolute or God, philosophic views regarding soul, idea of Universalhood or Unity were derived from Vedanta of Shankara.[1*]

Sufism was influenced by the mystic tradition of Vaishnavism. Sufis preached the relation between God and man or beloved and lover or master and servant, was totally a Hindu concept. A sufi of sixteenth century Shaik Abdul Sahid Washid Bilgram (1510-1608) compiled a Persian dictionary showing the relevance of the symbolic poetry of Vaishnava mysticism to Islam. The idea of pacificism and non-violence peculiar to Hinduism, Buddhism and Jainism were also adopted by the Sufis.[2*]

Muslims of India adopted the Brahmanic tendency of giving priority to title holders and claiming to be of a descent status, as they were surrounded by the Hindu environment. Originally any Muslim can join

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1*. Sarkar Jagdish Narayan, op. cit. p. 122.

2*. Ibid, p. 138.

any mystic order without having a descendent of the chief Sufi order. H. Surawardi said (Introduction of Arbery Hist. of Sufism) that these founders were either descendents from the Prophet or one of the immediate successors and relatives.[1*]

Muslim saints believed in super natural practices like walking on water, flying in air etc. which were popular in Hatha Yogic traditions. The Prophet never allowed such physical culturists. This regarded as an influence of Indian practices.[2*]

Some Hindu social customs (bidat) were penetrated into the life of Muslims which were unknown to outside India' . Pilgrimage to shrines and saints the 'urs' or yearly prayers at their tombs, making offerings of food and sweets and partaking of these (tabarak), taking vows at the end and burning flames (chirag) over the tombs and shrine saints are Indian innovations. According to Faber (Islam to-day) has said- 'These are a result of the influence of Hindu environment which has also resulted in veneration for the Muslim

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1*. Ibid, p. 139.

2*. Nicholson Reynolds, A Studies in Islamic Mysticism p. 67.

saints, gradually merging into such phases as are hardly distinguishable from the saint worship of Hindus and the antimistic phases of pagan primitive religious life.[1*]

Sufi followed the practices included 'salat' (prayer), fasting and asctcism. Asctic practices and head-down prayer or pranayam (restraint of breath, pass-i-anfas) were borrowed from 'natha yoga' by Chistis. 'Zikra' (remembering God or reciting His name) was associated with vaishnava recitals of the 'Name' which included song and dance leading to ecstasy (hal).[2'*]

'Sama' was another feature of Sufism which was adopted by specially by the Chistis and Qadiris, in which the Qoran and Hadis were recited with music and dance. This had a great resemblance with Hindu devotional songs 'Kirtan'.[3*]

Vedantic type of Suffism in Islam was introduced, like 'sama' a particular type of devotional dance,

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1*. Sarkar Jagdish Narayan, op. cit. p. 139-140.

2*. R.C. Majumdar, M.W. Mirza, Mughal Empire, p. 665.

3*. Sarkar Jagdish Narayan, op. cit. p. 141.

resembled with Hindu 'Kirtan'.[1*] In the medieval period when the Sufis was proceeding in the advance stage the Sufi doctrines were influenced by the Indian system especially the 'Vedant Sara'.[2*]

Sufism was passing through the stage from theosophy to pantheism (Universal God), is a purely Hindu influence.[3*] The merger could be possible by the Sufis as they accepted pantheism in their creed.[4*]

Actually Sufism was a faith of intellectually advanced authors and mystics who felt emotional enjoyment and became free from bigotry. So it is called that the root of Sufism is in Vedanta of Hindu.[5*]

Some orthodox Sufis preached that there was no wrong in conversion from one religion to another. They

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1*. C. Hiralal, , The Cultural Heritage of India, p. 594.

2*. K.D. Bhargava, A Survey of Islamic Culture and Institutions, p. 219.

3*. Heidelberg, Ignaz Goldzihar Woolemrg, ii. Burden Islam, 1925, p. 160.

4*. M.L. Ghagi, Medieval India Cultural and Thought, p. 223.

5*. T.P. Hughes, Notes on Mughammadanism, 1875, p.227.

also propogated the philosophical idea that differences of religion, country and sect had no hinderance in relationship with human being. This ideology was fully influenced from the Vedanta. They also opposed rituals and principles of all the religions and it helped in communal harmony. The Sufis collected the good points of all the religions and preached them. They also accepted the saints of other religions.[1*]

Sufis preached the principles of pantheism had begun to lead a life like Indian Sadhus, Buddhist monks. They adopted the Buddhist view of life.[2*] Belief in the Unity of God and the growth of indigenous monothestic faith prevailed all over the land with the preaching of Hindu and Sufi saints.[3*]

Sufism made its place in Islam voluntarily. There was no force from outside the religion. Philosophical ideas like mysticism theosophy-a system of philosophy professing to attain inimitable knowledge of

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1*. Hiralal, The Cultural Heritage of India, p. 536.

2*. F. Babinger (Heidelberg,), Ignaz Goldzihar Woolesurgen ii Burden Islam, ed. 1925, p. 160.

3*. Abdul Qadir, The Cultural Influence of Islam p. 289.

liberation and is liberated.[1*]

Sufis introduced many ideas to Islam other than a form of misticism and ritual. The dispersion of rosary (Subha) among Muslims was the contribution of Sufis. This instrument of devotion was borrowed from Hindus.[2*] They always wore the rosaries of Tulsi. So Hindu and Muslims alike could join this fraternity.

The 'dervish' or mendicant of Sufis are called in India as 'fakir' or poorman.[3*] When a 'Murshid' wanted to be a 'faquir', he had to adopt some practices. First of all he had to arrange a feast or religion assembly in which about forty to fifty 'Faquirs' were invited. Flowers, sandwood, sweets, hamp (Ganja and Bhang), dry tobacco (Subha) for chewing and tobacco mixed with treacle for smoking (Guraku) were distributed among the invities. For becoming a 'faquir' he had to shave the hairs of body. He had to wear the shroud (Kafani), the sleeveless shirt (alfa), the rosary

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1*. Ibid, 221.

2*. Philip K. Hitty, History of Arabs, p. 438.

3*. D.S. Margoliouth, Mohammadanism, 1926. p. 213.

doors were open for medicants and wanderers who received shelter there.[1*]

Some Muslim 'faquirs' used ganja, bhang, opium, wine and other liquors which were prohibited in Islam[2*] 'Dervisha's Orders were formed in immitation of the Hindu and Buddhist orders.[3*]

The concept of 'pir-i-muridi' is closely related to Hindu 'Guru-chela' relation. Pir or Shaikh had a great importance in the life of disciple as he led to the ultimate Reality, as in Hindu Guru or 'acharya' has in social and religious life. During 16th and 17th century majority of religious minded Muslims in India had a pir of some Sufi order, because they wanted salvation as Hindu got it under the guidence of his spiritual Guru. 'Ba-pir was used by Muslims of India as a proof of respecting a religious consciousness.[4*]

Most of the 'faquirs' like Hindu 'Jogis' carried

1*. Abdul Karim, Social History of the Muslim in Bengal Down to A.D., 1538-1959, p. 134.

2*. Martin, Eastern India, ii, p. 108-110.

3*. W. Crooke, Things Indian, p. 203.

4*. R.C. Majumdar, Mughal Empire, p. 665.

a piece of iron (chhari), a wooden club (sonta), an iron prong (Zafar-takya), sometimes put wood under their arm pits to support them while sitting, a back scratcher (pushtkhar), like an artificial hand made of some metal with a handle, a bag of lamb skin (himacha), a wallet (Kachhol), a fan (Pankha).[1*]

Some people of lower class of Muslim society accepted the idea of the religious saints of Hindus., though it was outside the fold of Islam- One group of these sects was called 'vairagis'.[2*]

Living saints were frequently seen by Indian Muslims of the Punjab. They had a belief that these saints might fulfil their desires and rescue from sufferings.[3*] The tombs of saints were built and Indian Muslims used to see the tombs to pay respect to them, though it was against the Islam.[4*] It reminds us the worship of relics, even the Muslims were famous as an

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1*. W. Crooke, Islam in India, p. 294.

2*. Mohammad Yasin, A Social History of Islamic India 1605-1748, 1958, p. 92.

3*. M. Mujeeb, The Indian Muslim, p. 10.

4*. Reuben Levy, Sociology of Islam, p. 16.

inconclastic sect.[1*] Indian Muslims got more pleasure in building a halo round their heros. Thus Hindu religious customs were adopted and practised by Muslims of India. So Hindu and Muslims had a great respect for saints and sometimes it was difficult to know whether such places were of Muslim shrines or Hindu temples.[2*]

The dargahs of the Sufi were regarded as pious buildings on earth, where the people attained their wishes. Most of the dargahs of Sufi in Bengal were erected near the sacred buildings of Hindus - Shiva temple, Buddhist monstry so to get the recognition like Hindu saints.[3*] The main feature of Indian Islam was to pay reverence for pirs or saints and even their graves. It was purely a Hindu practice.[4*] The growth of the cult of 'Satya-pir (True Saint) was prevailed in Muslims of Bengal without the use of any image.[5*].

1*. Hiralal, The Cultural Heritage of India, Vol IV, P. 586.

2*. Ibid, p. 586.

3*. Abdul Karim, Social History of the Muslim in Bengal Down to A.D. 1538, 1959, p. 134-137.

4*. S.M. Ikram, Muslim Civilization in India, p. 131.

5*. Jagdish Narayan Sarkar, Islam in Bengal (13th 19th century) 1972, p. 39.

The Sufis sang ecstatic songs in Hindi and fell into trances.[1*] Sufis loved music as they found the food and support of the soul in it. They believed that the love with God could be achieved through music. Akbar encouraged the art of music so the music created super relation within the hearts of devotees of Sufism. The saints were good musicians. They played on the madoline (tambura) and a kind of guitar (Sitar, Sarangi) and used to dance.[2*] Rapturous songs of Hindus were sung by the Sufis and they fell into trances.[3*]

Sufism spread in India like any thing during the period of Akbar, where Hindus and Muslims made a close relation and union. This could be possible only due to his liberal views.[4*]

Dara Shikoh was a great follower of Sufism. He adopted the Yogic practices and doctrines of Hindu saints. He had a deep knowledge of Hindu religion.[5*]

1*, A Social History of Islamic India Mohmad Yasin, p.91.

2*. M.L. Bhagi, Medieval India Cultural & Thought, p. 233.

3*. A Social History of Islamic India, Mohmad Yasin p. 91.

4*. Studies in the Cultural History of India Unesco, p. 284.

5*. M.L. Bhagi, Medieval India Cultural Thought, p. 233.

Shaikh Salim Chisti, Shaikh Aziz Chisti, Kwaza Billa (1563-1673) were the famous Sufis of Akbar's time Kwaja MOhd. Masur, Shaikh Abdur Rahim, Shaikh abdul Latif of Decca were the saints of Chisti sect at the time of Aurangzeb. Prince Dara Shikoh was the follower of Kadmi Sect of Sufism[1*]

Muslim saints were Shah Shaikh Muhibullah, Mir Sulaiman, Shaikh Muhim Fani, Baba Lalis for whom Dara became the follower in 1653. It is said that a scholar of Yoga and Vedanta Kavindracharya Sarswat made such a power-ful appeal in Darbar-i-Am that not only Dara but even Shah Jahan were influenced by his speech and moved to tears. Mahakaviraj and Panditraj Jagnnath Mishra a Hindu court poet of Shahjahan wrote panegyrics in praise of Dara Shikoh. The emperor rewarded the poet with silver of his weight.[2*]

Other hindu saints and scholars Panchraj of of Banaras, Phatan Mishra, Kavi Hari Ram, Haranath (entitled Mahapatra by Shahjahan), Banwali Das (Vali)

1*. Yusuf Hussain, Glimpses of Medieval Indian Culture. p.54.
2*. Sarkar Jagdish Narayan, op. cit. p. 152.

Persian and Sanskrit Munshi of Dara were patronized by Mughal Emperor.[1*]

Eminent Sufis were Moinuddin Chisti (1634-35), Mia Mir of Lahore (1550-1636), Mulla Shah Muhammad Badakshi (died in 1661).

Mystical theosophy became dominent in the Muslims of India by the time of Akbar. It was popularised by the musicians, scholars and poets. Akbar's Din-i-Ilahi and Dara's theosophy were greatly related to these practices.[2*] The liberal and ectectic trends of Akbar's Sulhi-i-Kul and Din-i-Ilahi affected the orthodox Muslims. The mystic doctrine was supported and to be identified with God-. Aurangzeb also followed this doctrine and tried to reform Indian Sufism.[3*]

The Crown Prince Dara Shikoh was called the 'Princely Sufi' in India's cultural history and famous as a promoter syncretic.[4*] Dara openly declared that

1*. Ibid, p. 153.

2*. Ibid, p. 143.

3*. R.C. Majumdar, Mughal Emperor, p. 671-672.

4*. Sarkar Jagdish Narayan, op. cit. p. 145.

pantheism (tauhid) was found only in Vedanta.[1*] Dara was so much influenced by Sufism and Hindu culture that he presented the stone railing to Keshav Rai Temple at Mathura. It was a positive proof of Dara's bold catholic idealism and testifying that faith lies hidden beneath the idol.[2*] Only Dara believed that the inheritor Akbar's Empire must pursue Akbar's policy and idealism.[3*] He mixed with Hindu asctics and scholars because he came into contact with them as they were patronized by him. He accepted them as the liberal influence of the age. He even learnt Hindi and wrote verses in it. He also composed a (prasasti' in honour of Nrisimha Saraswati' of Banaras. All these reasons Hindu regarded him a re-incarnation of spirit of Akbar.[4*]

Baba Lal a Great Hindu Saint was the preceptor of Dara Shikoh, the brother of the emperor of

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1*. Thought on Trends of Cultural Contacts in Medieval India, Sarkar Jagdish Narayan, 145.

2*. Ibid, 148.

3*. Ibid, 147.

4*. Ibid, 151.

Aurangzeb.[1*] Nizamuddin Auliya was one of the Greatest Sufis of Chisti order in India.

The 'Malang' or 'robust' resembles in many ways with the Hindu Gosain ascetics. They were the followers of Jamanjati of Zinda Shah Madar and from a branch of Madariya. Like Hindu saints, they wandered through deserts and mountains and visited many great saints. They used to meditate by lighting of fire (dhuni) and rubbing ashes on their bodies like Hindu saints.[2*]

Some saints did not like the slaughtering of animals and preached the non-violence and the cult of Ahimsa. It was continued during the Mughal period; in India.[3*]

It is also be seen in this direction that Bhakti Movement of India influenced Indian Sufism. Now the Indian Sufis believed that idolatory was another way

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1*. Sketch of the Religious Sects of the Hindu (i), 347 ff.

- . Census Report, 1891 (i) 126 f.

2*. W. Crooke, Islam in India, p. 290.

3*. Khaliq Ahmad Nizam, India During the Thirteenth Century. p.18.

of worshipping God.[1*]

Actually Sufis were the custodian of Islam in India. They preached the teachings of Prophet in a true sense. In this way Sufism got a place in Islamic India.[2*]

1*. Hira Lal, The Cultural Heritage of India, Vol. IV. p. 594.

2*. Philip K. Hitty, History of Arabs, p. 432.

CHAPTER VIII

RISE OF COMPOSITE CULTURE : SYNTHESIS

As a result of long association between the two type of cultures the Hindu and the Muslim adopted each others customs and thoughts. The social bigtory of Hindus influenced the religious bigotry of Muslims at-least in Mughal period. According to Tervenier the general relations between the two communities came to be characterised by cordiality, love and toleration in different spheres of life[1*]

On one hand Islam enforced the philosophy of life and on the other hand Hindu culture was flourishing in full swing. These two cultures assimilated for so many centuries and shaped the ways of life in the prevailing circumstances. The Indian Muslims became indifferent with the Muslims of the world[2*]

There were many factors responsible for this remarkable transformation in Indian Islam. The main

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1*. Tervenier, Mughal India, p. 70-71.

2*. Humayun Kabir, Islam in India, An Essay in Hiralal's Bhattacharya, The Cultural Heritage of India vol. iv, p. 579.

factor was that India is a country of ceremonies and pomp and show so the Indian Muslims did not like the simplicity of Islam, and converted Muslims continued their rites. Side by side idolatory had played a great part in them as they were not ready to leave their past. In Bengal Islam had a lesser effect as the Muslims lived in isolation from the cradle of Islam.

Secondly the converted Muslims were not given full knowledge and conformity to the doctrines of new faith. The saints were unable to preach Islam in Indian atmosphere in the language of the country, so that it could not be properly attended by the Muslims of India. Infact such converted Muslims remained wedded to their time honoured beliefs, rites and ceremonies and continued to practice them in their daily life. According to Census Report of 1911 that in India there were such type of communities which were neither Hindu nor Muslim but a mixture of both.[1*]

Intermarriages also played an important part in amalgamation of the foreigners with the indigenous elements in the Muslim population. The Muslims came to India without females and married with Hindu women. The process of assimilation began unknowingly as the

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1*. Census Report, 1911 (i), 118.

Hindu women could not leave their customs and ceremonies. So the Muslims of India had to compromise with the local situation.

Muslim and Hindu saints also played a very important part in exchanging and adopting curtsy and customs. Both Hindu and Muslims had a strong approach of their philosophy so they adopted a common path to understand each other. As the Hindus and Muslims came into contact, a common cultural ground was created by them Sufism and Bhakti Cult played an important role to expunge the differences and made communal harmony. When the people could know that all the religions meet at a point that God is Supreme Being, no boundry could control them. They became free to adopt any religion which had a sense of theism. Even who were greatest follower and strict to 'Sheriah' became ready to accept Hinduism and felt no wrong act. Bhakti Movement promoted this type of feeling among the people of India and even Muslims and many. Muslims accepted this movement. Some Sufis who were adhere strictly to the 'Sheriah' could not explain the ideas systematically so Indian Muslims accepted the Bhakti Cult as principles of this movement were clear to them.[1*]

1*. M. Mujeeb, The Indian Muslims, p. 289.

Both mysticism and Sufism brought about all proportion, whatever distinctive phase of Hinduism and Islam from moral and spiritual point of view. Their historical importance was considerably not limited and the two orthodox religion showed sympathetic attitude towards each other. sufis tended to bring Hindus and Muslims closer. Hindu saints respected by the Muslims and Muslim saints by the Hindus. Both the orthodox religions showed the sign of enjoying common religious life. Attempts were made to reduce bigotry and fanaticism in Medieval period.

Muslim religious ascetics Sufis created a harmony with Hindus and Muslims in India. They were influenced by Hindu ascetics and adopted the practical knowledge of meditation, breath control and various exercises of body like Yoga. Sufis started living in alone and sometimes with their disciples. They got respect and honour by adopting purity in life and benevolent preachings.[1*]

1*. Lucille Schalberg and the Editors of Time Life Book, Historic India. 1968, p. 166.

So Bhakti Cult and Sufis created a study of common cultural meeting ground. The Hindu and Muslim class fellows and social equality of all classes of people adopting the same law, principles and usages, contributed a lot to maintain communal harmony and India as a Nation.[1*]

Some Muslim saints venerated by Muslims preferred the faith of the Vedas so they were also venerated by the Hindus, Muslim saints also adpoted Guru Chela relationship as Pir-Muridi. The pirs were considered as Tantric Guru by the converts. Tombs and dargas (Shrine) were also built in India for future rememberance and worship of the saints. The Sufis and saints were believed as super power who would relief the poors from their sorrows and even fulfil their desires which were demanded from them. Even they were believed as foreteller of future. The veneration of living pirs was the counterpart in Hindu reverence for the Guru Gosain. The sizda (prostration) of murid to the pir resembled with the 'sastangpranam'. The 'faquirs' and 'dervesh' adopted the ascetic ideas of Hinduism. Even Muslim philosophers never accepted on asceticism. Some superstitions and animistic beliefs entered into Islam

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1*. Mohammad Yasin, A Social History of Islamic India, p. 51.

by its contact with Hindus.[1*]

For communal reconciliation, a Sufi school order, the Chisti also played a great role in age of Akbar. Akbar introduced Din-i-Ilahi and built Ibadat Khana and had a great seminar, where he tried a happy culmination of the unity and equality of all religions. This was a great step towards bringing about closer both Hindu and Muslim reformers and institutions.[2*] Even though Shahjahan was an orthodox Muslim ruler but the process of Communal reapproachment re-started.[3*] Prince Dara Shikoh wanted to establish Hindu Muslim harmony and concord. He removed the barrier imposed by the two different religions.[4*]

Sufism made a common platform to the more learned and religious minded people among the Hindus and Muslims alike. In this way Sufism tended to bring the ruling

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1*. Lanepoole, Medieval India, p. 44-45, 56-57.

2*. Sarkar Jagdish Narayan, op. cit. p. 147-148.

3*. Ibid, p. 148.

4*. Ibid, p. 153.

class and subjects closer together.[1*] The gap was closed by Ramanand, Nanak and Chaitanya between Hindu and Islam. Kabir also attempted for synthesis.[2*]

Muslims were invaders but they felt that peace is inevitable in India for their survival and income for the state. So they readily accepted Indian customs and assimilate Hinduism, and the policy of toleration.

Patronage of the artists, scholars had also made possible interaction between the two faiths- Hindu and Islam, in India.

Translation of Hindu and Muslim books was another powerful media came into practice to remove the differences between the Hindus and Muslims. For this translation and summarisation of Hindu religious literature (Sanskrit) was done into Arabic, Persian or the vernaculars. This work was adopted as a regular feature in the courts of Zainul Abidin of Kashmir, Hussan Shah of Bengal and Akbar of Delhi. Even Akbar, the Great was called one of the supreme architects of

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1*. Ibid, p. 122.

2*. Humayun Kabir, Islam in India, p. 582.

this movement of Synthesis.[1*]

The Muslim rulers felt necessary to compromise with the local or indigenous language for every day use and private parlance in lieu of the court language to facilitate the administration and religious purposes. So Hindi grew up as a common spoken language throughout in the Muslim Empire and adopted by the Muslim colonists from the North West-Turk, Persia and Central Asia etc. In this way Hindi and Urdu got the place as an alternative of Sanskrit and Persian which expressed Hindu-Muslim linguistic synthesis. It was first called Zaban-i-Hindavi or Hindi and then Zaba-i-Urdu or Urdu or the language of the camp and the market.[2*]

Social and religious life of Muslims of Bengal and Bihar was profoundly influenced by Hinduism and incorporated of certain beliefs, rites and ceremonies of Hindus which were so great in India that in any Muslim country of Islam and Kafir had been mixed up

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1*. Sarkar Jagdish Narayan, op. cit. p. 164.

2*. S.M. Ikram, Muslim Civilization of India, p. 182.

in one.[1*]

The basic principles of Hinduism are wide and comprehensive of meaning and a wonderful liberty to include any religion under itself provided Vedas are given respect.[2*]

India was too depply rooted in its traditions so that the changes in the Hindus was so gradual as almost in perceptible even after stormy invasions of Muslims, Turks, Persians, Afghans and Mongols. These ascendent races remained as a repellant population in India.[3*]

Even Islam lost its narrowness and bigotry but developed on new ideas due to the contacts with Hindus. So the Indian Muslims were different from other countries of the world. The interaction between these two communities irrespect of purity of the life is quite evident. Through the contact of richness of Hindu culture and philosophy Islam gained the broadend spirit regarding toleration which is prevailing from beginning to end in the teachings of Hinduism. [4*]

1*. Aziz Ahmad, Studies in Islamic Culture in the Indian Environment, 1964. p.84.

2*. S.M. Datar, Hindus and Muslims (A study in Communal Inter-Action) , 1928, p. 25.

3*. Lane Poole, Medieval India, p. 4.

4*. Ibid, p. 57.

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